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John VI 58 He that eateth me, the same also shall live by me

Two directions in which we may study religion. (1) Cathol. today.. a Revel attested comes on authority: & thence see how perfectly it fits man's need. (2) Man's need desires & instincts. thence how Cath. religion meets them.

Now many God regard this church, whose annivs. today, merely as result of upward desire. like museum school.. interesting. We know better: not invent of man; a direct result of Revelation We could shew how it comes down fr. Christ & Peter.. words were fruitf. how Peter went to Rome. St Gregory.. survival.. Ignatius.. gallant sons. how impulse is fr. above Letus, however pursue diff. line today: look first into heart of man see his hunger for God; & then how in Cath. church God meets him.

I MAN'S DESIRE Extraord. fact.. everywhere always. [Romaines]

But more desired to possess God here & now. Two characteristics.

(1) Religious.. Images shrines incense.. animals: to hold His feet.. sacrum in disguise

(2) Food: second way mystery of food; has made it symbol not only of commun. with man; but with God.

So too, if we study O.T not merely as a Revel (which we know it is) but as a record of man's aspirations. again strange instinct that Food is a means of communion Manna Elias Put these 2 together.. Man desires God: thinks that food is mystic link.

How gloriously worthy of God to combine two. What do these instincts mean, except that He will meet & satisfy them.

II GOD'S ANSWER Now turn to Xianity.

We know its claim Christ for long had prepared men for supreme Revel... miracles had elicited awe Finally had led up by mir. that crowned rest 5000; loaves. Awe. Then, by first appeal to lower instincts ... Pot of manna over door. Moment at hand.

(1) There is a true Bread which my Father giveth you fr. heaven "Can there be more true bread" Then it sing, "There is a bread.. fr heaven, but giveth life to world" "Lord, give us always"

(2) Then, terrific.. not "Do this." but I AM THE BREAD of LIFE. Shocked. Mad fanaticism

(3) I AM THE Liv. Br. THE BREAD THAT I WILL GIVE is my FLESH for the LIFE of the WORLD Horror "How can.."

(4) UNLESS YOU EAT YOU SHALL NOT HAVE LIFE IN YOU Burst away.. "Will you also"

Then, few months later

Was there ever such an Answer. [Lock & Key] Men hungering.. not only for God, but to apprehend Him now men with instincts after food.. Here, glorious answer. One who spoke. Here is Point at which Revel. meets & transcends "I tell you you are right. Listen Israel cries to God, true instinct, Elias hungered, true instinct. There is a Heavenly manna, mixed & White - food to greet us when we wake. heavenly messengers.. Bread & Wine of Melchisedech Shekinah of glory. But this is more. God hungers for you, no less.. thirsts as you.. & here is supern. link. for THIS is MY BODY (cards up)..

Conclus. This then is heart of your Religion. This Church you love, is indeed a place in which you hear of God. approach God.. lay your sins down. But in calculably more For here Divine instinct meets yours, God's desire transcends your, Revel. meets & glorifies your approach. For it is a Tabernacle of God made Man. There beats here not your heart only, but God's Here is Bethlehem born.. Nazareth where He dwelt, Calvary where He died.. the Garden where He rose. Heaven runs to earth; God runs to man: & Eternal Life begins.

FACSIMILE: NOTES OF MONSIGNOR BENSON'S
CORPUS CHRISTI SERMON IN 1913

SERMON NOTES

BY THE LATE

MONSIGNOR ROBERT HUGH BENSON

EDITED BY THE

REV. C. C. MARTINDALE

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SECOND SERIES

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FOURTH AVENUE & 30TH ST., NEW YORK
39 PATERNOSTER ROW, LONDON
BOMBAY, CALCUTTA, AND MADRAS
1917

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NOTE

THE notes for the Catholic Sermons of Mgr. R. H. Benson are naturally far fewer than those of his earlier career, because when once he became known as a preacher, he used his notes as the foundation of written sermons since published in book form.

The Frontispiece is due to the kindness of Miss M. S. Daniel, to whom the original belongs. The Scripture references in this volume are to the Vulgate.

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A COURSE OF SERMONS

ON

THE WILL

Preached at the Carmelite Church, Kensington in the Lent of 1907

*

* *

Fr. Benson first took the subject he here develops as the matter for his Conferences to the Catholic undergraduates at Oxford in the summer term of 1907. It would be a mistake to seek in them for a declaration of any special and scientifically accurate system of psychology. Benson is using popular notions and expressions, and is following his temperamental bias. His argument is often exposed to all the objections easily alleged against this partition of the soul's activity—as when, for instance, he represents the Will, sharply differentiated from the Intellect, none the less sitting in judgment upon the reasons brought up to it by that Intellect; but he would elude these by saying that he was using rough and easily intelligible analogies, and that his business was to teach people to use their souls, not to theorise about them. None the less, these notes, especially the passages which we have been directed to asterisk, might easily be misunderstood. In emphasising thus the rôle of Will, Fr. Benson, perhaps inevitably, and especially in what are, after all, notes—a sketch to be filled in by his own explicit qualifications, or by the intelligent interpretation of his hearers—appears to minimise the part of Intellect in the acts of faith and of religious worship. These, according to Catholic teaching, are not independent of, still less in antagonism to, the Intellect either in their beginning or in their process. Fr. Benson knew well those forms of Modernism which deny, or minimise, the orthodox doctrine that, in the act of faith, the supernaturally aided will must lay hold, practically, upon those truths which are first presented to it by the Intellect. This, no less enlightened by God's grace, accepts them on God's word as God's revelation. The necessary ecclesiastical permission for publication has, therefore, been granted in view of the indication, and of this explanation, of those passages as to which, for lack of strictly technical treatment, misunderstanding might arise. The sermons are easily enriched by a previous knowledge of Benson's own spiritual processes, and in their turn throw light on these. In this volume the Bible references are to the Douay Version.

I. ON THE WILL

I. THE WILL OF GOD

Introduction.—Stand on London Bridge at night: clang and blaze of great city; white lights; lurid chimneys; trains like fiery snakes; steamers; bang of machinery; roar of hive. Picture the quiet woods full of beasts, the great river, that once were here. Consider that all this was wrought by man—man with his selfishness, conflicting desires, short vision, his fragility—for through all these his *will* has made its way—shouldering aside obstacles, gradually building up this creation that we call London. You almost fall prostrate in adoration, as Pantheists do, before, not this or that man, but Man who seems almost divine.

Then you look up into vast spaces . . . inconceivable distances, whirling suns. One single star would annihilate . . . and in a moment London shrinks to an ant-heap. 'Lord, what is man . . .'[1] as David said at Bethlehem. For all this is sustained by the Will of God. Man for an instant seems nothing . . . then once more you restore balance—for you have seen the greatest things in existence—the Will of God and the Will of Man.

[1] Ps. viii. 5. Cf. 1 Kings xvi. 7; Ps. cxliii. 3.

Let this be our subject this Lent—the relations between the Will of God and the Will of Man. To-day —the Will of God.

I. (1) Transcendence of God.

First let us grasp the principle that God transcends all that He has made. When we looked up just now we only saw a tiny detail of what He has created and sustained. Even if we had seen, too, the spiritual world—Mary on her throne, the millions of spiritual beings—heaven and hell and purgatory—even then we should have been hardly nearer to understanding God. He exists in another mode. He does not occupy space; He does not progress. We can say nothing of Him in exactly the same sense that we can say it of man. . . . He is. . . . This is a mystery which we can see must be so, yet it is utterly out of our reach. As we learn to know God, it seems as if at first we could only say what He is not. He is not like us. He is not confined. . . . He does not move. . . . He does not perceive or understand or judge as we do. . . .

Gradually we perceive after negations innumerable the enormous positive Fact. He is; and none other is like Him—for He is Creator, and we are creatures. There! it is said. We are silent and adore. . . .

(2) Immanence of God.

Now come down and breathe lower air. This transcendent God has expressed His Mind, His Character,

in Creation—Infinite and Eternal in terms of space and time. It does not exhaust Him: Creation is not, as Pantheists think, God; it is not even the 'express Image of His Person'—that is reserved for Another—but Creation is the shape into which His Will has cast itself. (Cf. a musician rises to a white-hot pitch of passion—full of emotions, desires, intuition. He takes vibrations of sound, and pours himself into it. Yet he himself transcends. You learn him through his music, yet there is more.)

As we then look at Creation and Redemption—all God's Action towards us, we have an insight into God. He is immanent in His Creation—therefore all the great Sciences—Theology, Physical Science, Art—all these deal with God, tell us about God. No branch of knowledge but leads to Him—(infinite difficulty to reconcile them! but it is true in the long run). Yet back again for a moment—when all is done, all nature lies like a map—all dogmatic theology is defined. Yet, He is transcendent—He is beyond all—all are true—all are reconciled; and we still have done no more than analyse the perfect music of His Action—the shape into which His will has cast itself. He still stands behind all, as He is in Himself.

II. The Inner Life.

1. (1) This then brings us to what is vital—*Knowledge about God is not the heart of the matter.* Why is it that the simple are so dear—those who know nothing about transcendence and immanence,—

absolutely ignorant of Science? Why do we look back to the ages of Faith? Not merely because knowledge about God was so common; but because we believe that the knowledge *of* God was common. *Galileo* was great; but *St. Francis* greater. Aquinas, 'Thyself, Lord'—not 'a more piercing insight, more brilliant intellectual grasp'—but 'Thyself.'[1]

(2) *For in man there is a faculty more stupendous than all.* He is made in image and likeness of God. He is 'capax Dei.'

Here then a holy child is incalculably greater than the brilliant, loveless theologian.

'If any man hear My voice, I will . . . sup with him and he with Me.'[2] God, as it were, brushes aside His infinities, and Transcendence; the child passes through them as if through a bewildering palace to find his Father. The two meet in embrace. For 'this is life eternal, to know God and Jesus Christ.'[3]

2. See then these *two vast sweeps* of the Will of God.

(*a*) He brought the world into being, hid secret after secret of His Mind in earth and flowers and sunset. He is *Immanent.* He may be known and loved through His Works; for every new beauty is an incitement to love Him.

(*b*) And all the while He Himself lies *hidden in the heart.* 'Kingdom of God is within.'[4] The Con-

[1] St. Thomas Aquinas was told in vision by Our Lord that he had 'written well' of Him, and was asked what reward he chose. 'None but Thyself, Lord,' Aquinas answered.

[2] Apoc. iii. 20. [3] John xvii. 3. [4] Luke xvii. 21.

templative is higher than the scientist or even than the theologian—these study about God—their work is necessary and useful—they learn the kingdom that lies without. But the Contemplative is dwelling in the Inner Kingdom. He brushes all else away: it absorbs, fascinates him—there in a white-washed cell, he sinks down, down, through images and considerations and ideas, to Him who lies within and beyond them all, infinitely far and near.

Let this then be our study. Here is the Will of God, beyond this material world, yet expressing itself through it. Here are we, alone of all things capable of understanding and knowing Him. Let us see how to bring ourselves into relations and keep ourselves there—for He has made us for Himself; and our heart is restless, until it rest in Him.[1] 'Blessed are they that hunger and thirst after Justice, for they shall be filled.' [2]

II. THE WILL OF THE CHURCH

Recapitulation.—Last time we considered the Will of God as the one great motive power in existence. Every movement and existence is from that time absolutely—in the formation of a dewdrop—the whirl of æons—the breath of grace. All this is perpetually working to an end, to the fulfilment of Itself. *Fiat Voluntas Mea!*

Introduction.—But what we call Religion—(though really the whole of life is religion)—systems of belief,

[1] *Aug. Conf.*, i. [2] Matt. v. 6.

etc.—direct intended dealings with God,—these bring us nearer to His Heart. Besides indirect knowledge of God, science, art—there is direct knowledge of Him in the heart, and this has taken shape in various religions.

I. Natural Religions.

Out first instinct is to shrink from these—to condemn—that we may glorify our own ; to regard our Faith as exclusive. Surely this is a great mistake. It is to reduce our God to a tribal deity. But once picture the Will of God as the one Force, we see that nothing, even the most debased rites, is utterly without truth. They are as monstrous shadows, distorted caricatures, yet caricatures of truth. Once perceive that, and what support our faith finds ! We find doctrine after doctrine of the Catholic Church illustrated. Revelation transfigures man's instincts. Sacrifice, contrition, use of sacramentals, Communion, Atonement . . . all are shown to be deep in man's heart—remnants of the old revelation in the heart. As we watch these terrible shadows we are frightened—wonder what God must be like. Then at last comes the Incarnation, the shadows whirl up and vanish, and we are in the full blaze of light.[1]

II. The Catholic Church.

Here then, in the Catholic Church, we have the great and final organ of the Will of God—all other

[1] Cf. *R. H. B.*, i. 307.

systems of religion are but tiny tributaries; all science and art and knowledge are but tiny rills. Here is the great central stream flowing out from beneath the Throne—the Will of God—our sanctification.

(1) *Personality of the Church.*—Now we may picture the Church under a thousand images; a net, a field, a pearl, a kingdom—each the truth. But the fullest truth is to picture it as a Person.

(*a*) Look at what we usually mean by a Person. It is a central consciousness, surrounded by a number of units. I am a bundle of thousands of things—thoughts, aspirations—which all centre in one consciousness.

(*b*) See how human societies seem to develop a kind of personality—Jury, a Committee . . . they are not merely the sum of their units. A mob is swayed by a passion that is more than the totality of its units—a Family has a real character.

(*c*) Thus the Catholic Church. She is a Unity of wills: she is, as our Lord said, a Vine; she is a Bride; she is a Queen—made up of countless individuals, who, so far as they are true, tend to lose individuality. This surely is the truth why Private Judgment is her abhorrence. We must live by, speak and think with, the Church. Her personality, as she grows towards perfection, tends more and more to centralisation. She is not merely the totality of her units. She transcends them all.

But again—here is mystery. She rises to such a height of being that she becomes identified with God. If the Voice of the people is in a shadowy

sense the Voice of God, how much more the Voice of the elect people. Our Lord ratifies this in a tremendous phrase, '*I am the Vine, you are the branches.*'[1] Thus there is no real distinction between the Voice of the Church and the Voice of God. He who caught up Flesh from His Mother—the Mother of Saints—catches up Flesh day by day in His Mystical Body. As the particles of His Flesh changed on earth, yet preserved identity, so that the Body born in Bethlehem was crucified—so now there is identity between Catacombs and Cathedral. And, above all, the Spirit that quickened the Body at Pentecost quickens it to-day. 'Behold, I am with you always!'[2]

(2) *Will of the Church.*—Now surely we understand 'I believe in one Holy . . . Church.' 'I put my trust in her Will as I do in Christ's: they are identical. We are not a Society for antiquarian study . . . we are rather units in the Body of God. The grain scattered on the mountains becomes one Bread, consecrated by our Melchisedech, transubstantiated into one Victim. . . . We could pursue this endlessly . . . seeing how the Life on earth is perpetuated . . . how Christ's miracles, sayings, Passion . . . are perpetuated . . .[3]

But I want to dwell on one thought.

This Will of the Church is one, not many. Our imagination feels when we think of some details of our faith, when we reflect, for instance, on ten

[1] John xv. 1. [2] Matt. xxviii. 20.
[3] See, throughout, *Christ in the Church.*

thousand priests saying mass simultaneously : Are there really all these men doing this marvel ? When a child brings a cross to be blessed . . . I make the sign of the cross and give it back ! Do I really bless it ? . . . I, a tiny individual man, call down on it the blessing of the Triune Majesty . . . Ah ! how many falter in faith when they think of these things ?

But once realise for an instant that the Will of the Church is one ; that she acts through every act . . . that the priest who ' intends what the Church intends ' links on by that act his powers to the Will of the Church . . . as my finger's movement is the act of my will . . . further, that the Will of the Church is the Will of God who made heaven and earth . . . why, it is all simple enough. The sacraments are not charms ; indulgences are not incredible boasts. It is the one mighty Will of God streaming down through that Organ which He has made the mystical Body of His Son.

Conclusion.—What a stupendous claim this is . . . far beyond man's audacity to invent ! Yet, after all, when we have once seen it, how simple, certain, and obvious ! Once raise yourself out of your individual isolation, disregard your limitations, become less parochial—look out at the whole world, the stream of centuries, the Universe, as the Will of God sustaining all or drawing all to Himself . . . and the Catholic Church becomes a necessity as the central and infallible organ of His Will.

' If there were not a Catholic Church, it would be necessary to invent one ! '

III. THE WILL OF MAN

Recapitulation.—We have considered Will of God in general; and Will of God as incarnate in the Catholic Church: the whole stream directed towards man. Now we have to see the object of all this.

I. Constitution of Man.

As we look down into ourselves, we see a kind of community of forces: at first utterly bewildering. Like looking at an ant-heap, or at a city from a balloon. It is as confusing as when first we look out at nature and try to understand what it is all about. And no more than we fully understand nature do we understand ourselves. Yet study has taught us certain laws about nature and psychology about ourselves. There are the same apparent contradictions, moods, and arbitrary movements, gradually grouping themselves. And just as these in nature only gain intelligibility when we group them round the Will of God; so our own, only when we group them round our own will. To attribute all to fortuitous circumstances, heredity, etc., in ourselves, leads to as wild confusion as when we think that the world is the result of chance.

Now these various tendencies and forces in ourselves have been grouped for convenience into classes. Really, they are all manifestations of one force; but it is convenient to express them singly.

Picture them then as a community—as a kind of Cabinet, ruled by a Monarch.

1. (i) *Intellect.*—A kind of Prime Minister. He has coldly to consider data presented to him. He has to analyse, weigh, appraise, test and sum up the facts, possibilities, and dangers. He must reckon. . . . A kind of Chancellor of the Exchequer.

(ii) *Memory.*—An old statesman who lives in the past: quotes precedents; relies entirely upon experience: relates what happened before under similar circumstances: absolutely necessary to security of the whole.

(iii) *Imagination.*—Lives almost entirely in future; pessimistic or optimistic: he dreams, theorises, constructs. The others would be plodding and unenterprising without him. He brings risks, but also inspiration.

(iv) *Emotion* . . . is the orator of the Council—hurries them along, when he does speak, by fire and eloquence—carries things through by force of feeling.

All then have their functions; each is necessary; yet each has his dangers.

(i) *Intellect* may be misinformed, may make mistakes, be caught by fallacies; he may tyrannise, be too parochial and domineering.

(ii) *Memory* may be treacherous; may exaggerate his own importance; may invent; be too timid, always hang back and experiment.

(iii) *Imagination* may be too vivid and hopeful, or too morbid, inflamed, unwholesome.

(iv) *Emotion* may be too passionate and rhetorical; sheer physical desire; or sickly and sentimental.

Well, so we are constituted; every power has use and peril; we must make the best of our advisers.

2. *But supreme is the Will.*—He is Monarch; he must give assent before it becomes Law. He gives audiences to councillors; he practically never, except in one supernatural exception, refuses all counsel. *But he has to choose between conflicting advice. In other words, HE IS FREE.

He has to control and check his councillors.

(i) *Intellect.*—'This is a matter for you alone. Do 2+2=4? I don't want emotion to advise, and imagination.'

'Stand back! you have said enough. Shall I make this friendship? Imagination, come and help instead!'

(ii) *Memory.*—'Come forward. Tell me whether I shall risk this! What happened before?'

'Stand back. These are peculiar circumstances. Intellect, come and analyse them for me.'

(iii) *Imagination.*—'Come—there is some music to hear. Advise me whether I must sympathise or not.'

'Go back . . . this is too great a risk. I must trust old memory.'

(iv) *Emotion.*—'Come and inspire me. I have decided to act—help me to act strongly.'

'Go! you are deafening and confusing me. I must be cool.' So then he must rule. If he does not, there is anarchy.

II. The Object.

Now what is end for which the Community exists? . . . its final Policy. Every kingdom has some consummation, some conditions which mean success or failure.

(*a*) Look again from London Bridge. Here is London, a success in one sense; it is a prosperous city, with modern conveniences. It has trains, telegraph, light . . . Why? Surely because London obeys the Natural Will of God.

Steamer runs because expansion of steam is *obeyed*: lights, because chemical processes are *obeyed* . . . not *conquered*.

(*b*) Ajax defied electricity and died. Marconi submitted to it, learnt its laws and will, and prospers!

It is the same with mental progress. Those schools you see are places where laws are learnt, not made. Child learning French and becoming educated, is not making laws, but learning them.

It is literal madness to attempt the opposite—to say: 'I will jump off this house, because I am free of Gravity.' 'I will talk at random, because I will not be fettered.'

(*c*) It is the same with the whole spiritual Man. He progresses not by defying the Will of God; but by learning it submissively and obeying it. To say: 'I am free . . . I will break the Sixth Commandment,' is death—that is mortal sin.

But, in one sense Man is free. He may remain 'free,' refuse to learn laws of nature and mind, and

stop a savage and a sinner. He may submit, learn physical science, mind and grace; and thereby bring his will into union with the Will of God, acquiring vast power; winning omnipotence to his side.

Conclusion.—What then is object of this strange medley we call Self? The Will of Man is alone effective when it is yielded to the Will of God. Our dangers lie in not understanding this. . . . And the model is our Lord—'who came not to do His own will, but His who sent Him.'

> 'Thou seemest human and divine,
> The highest, holiest manhood, Thou:
> Our wills are ours, we know not how;
> Our wills are ours, to make them Thine.' [1]

IV. WILL AND FAITH

Recapitulation.—We have thought of how Will is dominant in man, and of its relations with God. By union with His Will alone comes peace and power, and the union between them is Grace. This suggests, impels, confirms, and elevates. It begins with Will and gradually floods other powers. The saint is one with all faculties saturated. Take Grace then for granted. Now we examine the parts played by illuminated Will.

Introduction.—We have all heard of book *The Will to Believe.*[2] An excellent and significant title.

[1] Tennyson, *In Memoriam*, Prologue.

[2] By W. James, 1898. From a passage which I cannot now trace, I should not be astonished if Fr. Benson were alluding to *The Wish to Believe*, 1885, by the late Mr. Wilfrid Ward. However, I expect Mr. James's book was more probably in his mind.

. . . Yet at first it seems to suggest that Faith is no more than self-suggestion—that a man can believe what he likes. That is partly true, but not wholly. Consider. First, he begins by loving —he then hopes for what he loves—he then believes what he hopes. All rests finally on what he loves.

Sooner or later a man who loves sensual pleasure will believe it to be the highest good.

I. The Preliminaries of Faith.

Many never question the system in which they are brought up. They never dream that anything else may be true. (God has His reasons, no doubt.) But many of us do consider—all converts, for example. It is a time of great religious activity ; we cannot help being aware that there are other systems of belief.

Take the largest issue—and we have this situation. Is good the reality, or is evil ? Is there a good God ?

(1) *World a chess-board.*—There is both good and evil. Is the world white with black marks—or black with white marks ? If it is white, why is there black ? If it is black, how comes the white ? Is selflessness and love the highest, or selfishness ? Nature seems to give no certain answer. Altruism is necessary : so is self-assertion. As we look at this our faculties come into play.

Emotion begins : ' I want it to be white—I die if it

is not. I am conscious that to love is best. I yearn for a God and immortality.'

Intellect speaks: 'I support Emotion. No desire without a satisfaction. Besides, progress is the law of life—cocoon to butterfly. There must be mind to produce mind: and beneficent, since we are happy when we are good.'

Memory supports: 'That is my experience. When I believed I was happier than when I did not.'

(2) *Authority.*—We decide then to believe in God: then we ask what to believe about Him.

Intellect.—'If God is good He must have an authority to tell me. The Catholic Church is the only world-wide, continuous authority which satisfies reason.'

Emotion.—'I love her—she exalts my emotions.'

Memory.—'I look back through history—She succeeded where others failed.'

Then once more all faculties begin again and contradict.

(1) *Chess-board.*

Intellect.—'Then why is there evil—moral evil?'

Emotion.—'Why am I forbidden sensual pleasure?'

Memory.—'I was brought up in it, therefore association only makes me believe.'

(2) *Authority.*—So here—Intellect says, 'She demands what I cannot give.' Emotion may hate ceremonial. . . .

So it goes on—faculties say now this, now that. They take colour from surroundings: we waver, go up and down. *What is our answer?*

II. Faith rests in the Will.

(1) *To decide.*—Now at this point Grace comes in. Faith is infused. 'There,' says Grace, 'choose good. I don't explain all difficulties. It is the essence of faith not to. Act bravely. Say, it is white and Catholic Church true. Act in accordance, and you will find that as a matter of experience your faculties will gain—intellect ennobled, emotion purified.' Thank God, we Catholics are doing that —verifying by experience what we believe. Unless some hateful passion masters us, we never desire to disbelieve. A chorus of envy, 'Oh, you happy Catholics. I wish I could believe as you do!'

(2) *To persevere.*—But all is not done when act of faith is made. For our powers will not let us be. Intellect brings a new argument—which we can't answer. Emotion runs dry or surges up against us. 'Take this pleasure. Don't risk losing this world.' (Like human friendship.)

Then Will, held firm by Grace, must intervene. 'Silence, Intellect. You are not supreme. If the scheme of Salvation were small enough for you, it would not be large enough for me. Peace, Emotion and Imagination; you are too rhetorical. You show me the pleasure of sin, but not the anguish of remorse. I am not going to sacrifice all to you.'

Thus a continual struggle until faculties learn their subordinate place. How many lose faith because their will was not master. Emotion got her way—an evil friendship—a resistance to ask

own duty. Prayer was given up — sacraments neglected in spite of faith. The faculties swarmed up to help revolt, and the Will was dethroned. Grace was driven out, and honestly, the man does not believe—driven out into wilderness of natural pleasure and self-pleasing—thinks that faith was a dream. No man loses faith except by fault. Anarchy of powers.

Conclusion.—Keep then your Will as King. All peace depends on that. You are a monarchy, not a republic. Send Emotion to prison sometimes, feed her on bread and water. Don't let her march to trumpets. Scourge and humiliate Intellect. He is a conceited fool who easily becomes a tyrant. Don't let Imagination hang about and talk. Make him talk of what you want. Keep him to the point. Silence Memory when he brags of past sins. Above all, keep in touch with Grace. Draw long breaths. Keep windows of inner life flung open to Grace. You will not have half the trouble you expect. Keep in constant communication with your Supreme Lord, and your lower faculties will recognise your Royalty, and become the painstaking servants of the Divine Nature of which you are partaker.

V. WILL AND WORSHIP

Recapitulation.—Last week we saw that*Will is the seat of faith—other faculties sometimes give conflicting evidence. *Will impelled by Grace decides

on Christianity and holds it—repelling turbulent moods. Thus knowledge of God gradually infused.

Introduction.—Mere knowledge and faith are not sufficient; there must be intercourse. We must put into action our relations with God. But we hold relations with God under two aspects, individual and corporate, since, as we saw last week, the Catholic Church is the organ of the Will of God towards our sanctification. It is in this latter point that we stand apart from Protestants. Strictly, except so far as they retain Catholic ideas, there is 'no reason why they should not worship God at home.'

But there is another even greater difference between us and Protestants that I want to emphasise now.

I. Objective Idea of Worship.

We have seen how there are two pivots of universe—God and man—truly two, because man is 'free.' The consummation lies in God alone—'all in all'—but meantime there are two. God has set man apart, like a mother a child, to teach him to walk. But man is free—there are two centres.

Now it is a deep instinct, naturally, to make one centre. The saint is 'restless until he finds rest in God'—but other men find rest in themselves—they are restless until they are either united with God, or utterly selfish. (Hence the 'rest' of apostates.) But I want to follow this out in religious tendencies.

(*a*) *Non-Catholic worship* tends to become sub-

jective—to find rest in self—*e.g.* preaching and hymn-singing. 'I go where I find the most good.' That sounds so good. Yet, if we analyse it, it simply means, 'I prefer that religion where my natural instincts are quickest satisfied . . . where my intellect is stimulated and my emotions excited. What is result? It is that God and His claims are less and less recognised. He is held to be no more than a Universal Provider—whose vocation is to please and reward man. Hence all sense of Majesty is lost—He becomes the circumference and man the centre. Eternal Punishment naturally disappears. Deity of Christ vanishes. This is simply the logic of History and Private Judgment.

(*b*) *Catholic worship* is the reverse. God is the Centre—man's freedom lies in servitude. He must be honoured first of all. Certainly man's 'good' is not neglected—but 'He that loseth his life shall find it.'[1] God is supreme—it is the Will that must be subjected. *Intellect and Emotion are secondary.

II. Sacrifice.

Now see how the Catholic Church carries this out. It is briefly summed up in Sacrificial Idea.

(1) *Primitive Instinct.*—See how clear this is in man's instinct. It seems to be a survival of primitive revelation. Right back in Cain and Abel—Cain offered what gave himself pleasure, Abel what cost him something. Right back even in the human sacrifices, in horrible heathen rites, this instinct

[1] Matt. x. 39.

survives—a feeling after Majesty. They are not content with hymn-singing. No—the Will must act—take the bull and goat and kill them for God. It was, in fact, the very backbone of Jewish Revelation—God is Centre—God must be propitiated. Then at last in the Adorable Sacrifice of the Cross all is made clear. It is the Sacrifice of the Will—a Human Will is united perfectly and absolutely to the Divine Will—obedient unto death. Not many pleasurable emotions on Calvary! Not a vivid manifestation to intellect. No, a Human Will rears itself on the Cross in black darkness and thirst, to witness and satisfy the Central and Supreme Majesty of God.

(2) *Mass.*—

(*a*) Do you see now why the one obligation is Mass? . . . Because this is the unalterable assertion of God as Centre. The whole thing is done to God. The Priest disguises himself as Jesus Christ in robes of passion. He turns his back on the people. *The whole thing is a matter of the will of humanity adoring the Will of God.

(*b*) Next, the one necessary thing for validity—besides priesthood—is 'intention.' The Priest may be ignorant, unspiritual, even faithless. The Church pushes all these aside. 'No—the will is what matters. Let that priest, in however obscure a degree, link himself to my will—all is done. For Will is important alone.'

(*c*) From her children she demands the same. 'I do not demand pious sentiments or ecstasies—

not even a coherent understanding of doctrine. *You fulfil your obligation by the act of will that brings you and keeps you here. I provide other devotions—but you need not use them. Benediction—Rosary—Stations. Use them if you like. But all that is required is the Mass.'

III. Sacrificial Devotions.

Other examples of her teaching are found in other devotions, *e.g.* pilgrimages—candles—visits. These too are illustrations of the principle. You feel dry—or you are busy. You buy a candle and set it up—it isn't for others to look at, or to kindle your devotion. No, it 's an assertion of the Will-principle. . . .

Conclusion.—Next time we will consider devotion and intellectual grasp of religion. . . . But establish first this principle. Lift up your eyes in discouragement and see the objective worship of the Church and of nature. It is all a vast Will uniting itself to God's. The flowers bloom for God, thunder peals, and high above all streams up the smoke of the Sacrifice of the altar—asserting that God, not man, is centre.

Here in Mass is an objective fact to which by sheer will we can unite ourselves . . . in spite of dull intellect, lifeless emotions, dead imagination. For in that we have Human Nature in perfect union with the Divine, a perfect Oblation of a perfect Will in virtue of our union with which we are accepted in the Beloved.

VI. WILL AND DEVOTION

Recapitulation.—Last time how at the back of all worship lay the Will. Church never allows us to think that Intellectualism or Emotionalism is religion. This is plain, since we are so variously endowed—yet all have a Will which is free—it can unite itself with God, through the Mass, in spite of coldness. . . .

Introduction.—But this does not mean that Intellect and Emotion are to be starved and beaten down. No, they are to be servants. Sanctity consists in the subjection of every thought to Christ—but their activity in His service. Hence Quietism is condemned.

Consider then to-day the place of Intellect and Emotion in our relations with God in prayer.

I. Intellect.

This is, as we have seen, a terrible tyrant if he gets complete mastery. (Take the unreasonable attitude of saying that claims of the Catholic Church are plainly absurd. A man is justified in saying he does not believe them—but no more.)

Yet he is to be trained and used—in devotion as well as in religion generally.

Now who is there who does not acknowledge that we suffer from lack of intellect in our devotions? The Catholic Church in her kindness is perpetually making things easy—as easy as possible—for the

uneducated and busy. But the leisured and educated ought to rise higher.

Take the single point of the Missal and Breviary. Five hundred years ago the regular Sunday devotions of the faithful were Mattins, Mass, and Vespers: the Little Office of our Lady was daily said by thousands. At Eton, *e.g.*, all the scholars said it daily. Now look at what we use instead! Vespers is thought dull. Office dropped. Mass consists of laity's part of Rosary and prayers. Don't misunderstand. . . . Simplicity and childlikeness are the greatest of virtues—but we should 'sing with the understanding'[1] also. In Missal and Breviary we have a treasure-house of beauty. The Incarnate Life and Passion is the meaning of all. Psalms are His Words—the mystical Lamb speaks great mystical dialogues and monologues with the Father. In the offices of the Saints once more we have the life and Passion of Him in the mystical Body. Do not then, in your grasp on the Will-principle of worship, leave the intellectual side of devotion to the clergy. Certainly the Church makes things easy*—all she demands as a minimum is the active consent of your will; but concentrate your intellect too.

In Meditation, too, consider the work of Intellect. He prepares it, arranges. Our prayers ought not to be mere repetitions of other people's thoughts. Our intellect is given us to use directly towards God—though Will must assimilate and act as well.

[1] 1 Cor. xiv. 15.

II. Emotion.

This too is a tyrant, and a capricious one. Yet he is meant to be a servant. Perfection would mean a complete command of him ; but short of perfection we must employ him when we can, and do without him when he is tired.

But is not it impossible to command him ? On certain days we are dead and buried. . . . Well, two difficulties.

(1) *Dryness.*—Who does not know this ? The scheme is clear, intellectually we know, with our will we adhere . . . and emotion is dumb. People who have mistaken emotion for faith are filled with consternation at this. It seems faith has gone.

(2) *Distractions.*—A second difficulty. What are these ? They are subjects of thought suggested by senses or intellect on which emotion fosters. The creaking of a door—the memory of a conversation, these leap up, emotion grasps them, and all our attention is taken up with repelling. Our will, at the worst, gives up, and we are absorbed in them.

Now this is what seems to me the best way of quelling them—Practise what is called 'Introversion.'

Introversion.—This is a steady quiet movement within, ceasing to try to flog the emotions into activity if dry ; or to struggle with them if active. It consists in a simple inner retirement down to that plane where the Will and the Will of God meet. 'The Kingdom of God within.' Impossible to

exaggerate the rest and peace that follow. It is the resigning the control into God's hands. What happens ?—the intellect and emotion lose their rebellious activity : they are powerless without the Will—then when they are quiet once more they can be used. This is St. Teresa's Prayer of Quiet, more or less. It only becomes Quietism when the Intellect and Emotion are despised.

Use of the Emotion.—But when the Emotion of itself is willing, let it speak. It is as a Martha who serves actively, moving with quick gestures to serve Him. It is never so close to Him as Mary, who sits silent at His feet—yet it is this too. Do not be afraid of it or tell it to be still. Sensible devotion is an extra gift of God. He gives and withdraws ; it is absolutely unnecessary. Therefore we have no right to claim it. All we can claim is sufficient grace to keep our Will steady—for that is the Coming of His Kingdom and the doing of His Will . . . it is our daily bread. But Emotion is a luxury, often useful, often positively harmful. Its withdrawal is necessary in order to spur us to effort.

Therefore do not attempt to dictate to God about it.

Conclusion.—Once more, then, the Will is the necessary thing—it is, in a sense, the substance of our being. By the grace of God this, by a true conversion, is transubstantiated into Will of God. 'It is not I that live, but Christ.' [1] *Our other faculties are as the accidents, they remain unchanged as a

[1] Gal. ii. 20.

rule. Yet even these must be holy and pure: and at times even these become luminous by the power of Consecration. Yet that is non-essential. Thank God for the miracle of grace when it happens. Those rare moments when Intellect is piercingly illuminated and Emotion flooded and transformed. Yet hold on to the interior mystery of Faith. God looks upon the converted Will holding steadfast as upon his own Son. He sees through the veils of accidents, through human nature, and cries from heaven, 'This is My beloved Son.' [1]

VII. WILL AND LOVE TO GOD

Recapitulation.—We have been considering how Will is the necessary thing in Devotion—the foundation—and how after that Intellect and Emotion have their place. To-day we will extend it wider, and see how Will also is the root of our Love to God.

Introduction.—To understand what it is God asks, let us understand what is His Love to us.

I. God's Love to Us.

God is Love. He is also Uncreated Beauty and Perfect Wisdom—but all is summed up in Love. It is the characteristic Revelation of Christ. An eternal loneliness then is inconceivable. The Unitarian God is impossible. Martineau said that the object of God's Eternal Love was Space or Matter! No: instinct of heart demands the

[1] Matt. iii. 17, etc.

Blessed Trinity. God through God loved God. (Or, if we put it in other ways : the Supreme Mind eternally through Thinking generated a perfect Thought.)

So much for that eternal state.

Then the first act of God was one of Will—which is the same as saying one of Love, since He is Love. He said Fiat. And there came into being a Creation. Little by little, as Genesis relates, circumstances were built up,—lower forms of life first . . . (whether or no we accept evolution in any form, Genesis tells us of a gradual creation)—and we see rising to a kind of pyramid all created things up to the Free-Will of Man, *i.e.* a Personality.

Now consider what this means. If God had so willed, He could have created a perfect and superb machine ; but frankly, would that have been worthy of one who was Perfect Love ? Certainly He has created a machine—Science teaches us that clearly—a marvellous intricacy of law which only now is beginning to be realised—but the Keystone of the whole—the reason of its existence is Man's Will.

Well, man did not respond ; and the tale of Old Testament is of God's wooing of man. Never was such a Love-story. Then, at the Incarnation came the supreme Act. God who had wooed hearts, inspired peoples . . . Himself was Man, in order to win man's free-love.

Sum it all up then. God said Fiat, in order that man might say Fiat. He gave him something resembling His own divine power.

The doctrine of Hell becomes a necessary corollary. It is necessitated by our freedom—deny it, and you deny Free-Will.

Just as man by rejecting God makes a Hell upon earth, so he makes a hell in eternity: 'If there were not Hell it would be necessary to invent it.' This then is man's power: the power to say, *Fiat Voluntas Tua—i.e.* a Personality.

II. Man's due to God.

Now this clears away misconceptions and scruples: to love God is to choose God—to divert the Will towards Him.

How many are puzzled by the demand to love God. 'I respect—I worship—I fear—I serve'—but love? How can I love an unimaginable Spirit. This is the old confusion between emotion and will—emotion and faith—emotion and love.

Very often God sends an emotion, in order to help. His immanence flashes out.

Nature.—I remember my own first conscious emotion towards God; I sat in woods and stared at beauty—perceived that here was a fringe of God's robe of creation.[1]

Art, Music *e.g.*—A glimpse of sheer created beauty—the walls recede—a world appears—suspended chords—the gulf that opens where suspended chords are resolved.

[1] This experience is reflected in the chapter of *The Light Invisible,* entitled 'The Green Robe,' especially p. 7 and following pages.

Human love—a real initiation into Heart of God: man discovers it 'is not good to be alone'—then even in most perfect love a gulf glimmers; a sense of the fatherly presence.

Jesus Christ, supremely. This was surely one reason for the Incarnation—to make it easy to love God. The Transcendent and awful Creator *could* be loved, 'My soul is athirst for God'[1]—but it is hard not to love Jesus. The Church, therefore, in her loving skill presents Him in her year—a Child, with the shadow of Cross—the Shepherd of Galilee—the broken Man of Sorrows with the crystal Soul.

Whatever it may be, our emotions are attracted and we cry 'I love Him.' Yet love is not created; it has been there all along so far as we have chosen God. 'I have set Him on my right Hand' is not so much as 'Let Him kiss me with the kisses of His Mouth.'[2] For Love is the simple sheer choice of Will. *Fiat Voluntas Tua.* Thou art my centre, the beginning of my End. I choose thee deliberately. (Cf. faithful love of a husband to wife. Nothing short of Will.)

It is the choice of God—not of what God gives—His gifts allure the intellect and emotions; encourage them; but it is nothing short of God that must be the object of the Will. (Thus St. John of the Cross.)

Conclusion.—Picture then a soul in charity with God. Now this wing helps, now that, now with a double sweep of understanding and feeling it soars higher. But that which gives it its value is the

[1] Ps. lxii. 2. [2] Cant. i. 1.

act of the Will within that keeps it there, that tense determination to serve God and to hold to Him—that fixed attitude of an eternal Yes.

VIII. WILL AND LOVE TO MAN

Last week man's attitude towards God. His choice of God is the Love of God.

Introduction.—Bearing in mind what Love is—that it is the going beneath all externals, the will apprehending the Will—how much easier and simpler becomes the love of our neighbour.

It sounds cynical to say that we may love what we dislike—yet it is absolutely true.

Consider. Take the extreme form, Our Blessed Lord's command, 'Love your enemies.'[1] Now can that possibly mean 'Like your enemies'? 'Find the unattractive attractive—Welcome the repellant?' No. To like a person depends on things altogether out of our control—temperament—tastes—manner—even with some on external beauty. One of the most loving and beautiful natures I have ever known absolutely detested ugly people! But love is the act of your will laying hold of the will of your friend or your enemy—seeing right down through his externals—through even his hostility to you—and seeing then that exquisite creature of God—made in His image—free as nothing else is free but God—capable of enormous achievements. You may have a finer intellect, a

[1] Matt. v. 44.

more exact emotion—but in this point you and your enemy are twins. You are both loved by God and capable of loving God back. If you keep your mind and heart fixed long enough on Him, you will find things to like too—as well as to dislike—but the essence is the attitude of your will.

Now, four ways in which our Love acts: and in not one of them does emotion play an important part.

I. Forgiveness.

What a strange thing this! Either it is an unreal saying 'I forgive,' when our whole being shivers with resentment; or it simply means a bad memory! Besides, what does forgiveness mean when our enemy tells us to keep it to ourselves?

Yet our forgiveness by God is bound up with it! *Sicut et nos dimittimus. . . .*

Look at Love, and it is simple.

What is demanded of us is that we should take our will, wrench it round and set it on our enemy in a receptive, loving way: so that the moment he turns, there we are waiting.

Now this is exactly what God does to us! There is a sense in which He is 'angry'—in which He does not 'forgive' until we turn—yet this is simply the result of our sin. The instant we turn, there He is.

This turning with us often involves an act of humiliation which we have not deserved—as our Lord in His Love humbled Himself; and sometimes turns into an act which we have partly deserved.

But the essential is that we should turn. We must not just ' dismiss ' the subject and forget. We must not forget—we must remember him, his capacities, and love them.

II. Make the Best.

Forgiving our enemies springs out of a habit, which is another sign of love ; *i.e.* making the best of people. Here again is our Lord's example—this is our Lord's secret—the reason of His astonishing ' success.' To take a bold instance : Can we say that our Lord liked Judas Iscariot ?—that He was attracted towards him in the way in which He drew towards St. John and the ' Rich Young Man ' ?—Surely not ! Yet He loved : *i.e.* He made the best of him. His Divine Will pierced through the avarice and treachery and saw a will and faculties of immense power. He made him an Apostle because that was Judas's best chance. So too ' Friend of publicans and sinners.' He saw good where world saw none.

Now this is our simple bare duty. It is not a sign of holiness to surround ourselves only with select souls. Of course, as being human, we must beware of dangers to ourselves—but a keen eye and a fierce shrinking from sinners is exactly that caricature of holiness that our Lord loathed in the Pharisees.

Oh ! this is the secret of all good work for God and souls—to be hopelessly optimistic—incurably hopeful.

Take hold of that mean, dishonourable, lustful

soul—see the poor will—trembling like Daniel among lions. Disregard the lions—embrace Daniel.

Is not that which our Lord does every time He forgives you?

III. Wish the Best.

'I wish you well,' in Italian, is one of the strongest phrases of love. And what a real spiritual interior process it stands for. A look into yourself and your attitude towards your enemy. Is it not, 'Oh, I forgive him! But . . . but . . . I yearn and hunger to see him suffer.' Ah! be careful. If you can honestly and tranquilly look through the suffering, and see him at peace and purified and nearer God than you—then you may do it. But not unless! The interior attitude makes the whole difference.

IV. Do the Best.

Here, above all, emotionalism should not be our guide! Generous impulses are not at all signs of love. No! they bring their reward in glow of approval too quick. Look things steadily in the face . . . decide that so much must go for charity: then give deliberately and freely—and generously if possible. Here is a real and biting test as to how far we love our neighbour.

Conclusion.—Briefly, here we have then a sketch of the Christian's love to his neighbour. It is in his will, as all his real actions are—it is often no more than an act of the will—though again and again

tested by his outward action. And as we look on such a soul—seeing it deliberately forgiving, not as passion of sentiment but by conscious effort—as we see the aims of that soul stretched out to receive and to give and to bless—we understand how dear that soul is in the eyes of God. Why, how can God do anything but forgive the forgiving ?

Omnipotence itself cannot resist such sweetness and grace . . . *Ama et fac quod vis.* Love and do what you like !

IX. WILL AND MORALS

Recapitulation.—The Will, we have seen, is the centre of all faith and hope and love. We shall see to-day how it is the only thing that counts in sin.

Introduction.—The reverse of faith and hope and love is sin : and the department of theology that deals with it is called Moral Theology or Casuistry. An enormous science which all doctors of souls must be acquainted with. Church is not afraid to face it—though full of dangers, as all knowledge is. Foul souls will find it foul : ungenerous souls will learn the very least that God will accept. Full of divisions and departments ; but I want as usual to take the scarlet thread of the Will—you will find, if you do that, that all kinds of apparent tangles will fall apart.

I. Two great Dangers in our moral life—Laxity and Scrupulousness. Every soul tends to one or the other. Consider them.

(1) *Laxity.*—Every good principle is capable of abuse. Heresies rise simply from this. The danger of this age is, without doubt, to look at Mercy of God to exclusion of His Justice—Universalism. It comes to same thing if we dwell on our weakness and forget Grace. How common! 'I know I 'm wicked, but after all, my temptations are very great! I mean well, God knows that.' Well, such a one goes to confession, and has nothing particular to say. Goes feebly back to his life—on again as before—not interested in his inner life—he says so. 'Mustn't always pull up plant,'—afraid of demands! Lukewarmness—seed-bed of mortal sin and eternal fire.

Now look inside. What do you see? Slack will, flapping this way and that—giving a careless assent—not sinning strongly, but coming nearer and nearer to mortal sin at every oscillation.

(2) *Scrupulousness.*—A nobler fault, but quite as dangerous. Perpetual uneasiness. Eyes fixed on God's Awfulness, and never on His loving-kindness! thinks of graces, and is terrified at them, *e.g.* looks at a picture and thinks he has sinned mortally at once: says prayers badly, and thinks he has irreparably insulted His Father . . . Indescribable torment. . . Spiritual *neuritis.*

Never knows whether he has sinned. At confession either says too much or not enough. Repeats himself—wants to make general confession: and finally, in a kind of despair, revolts against a God who demands impossibilities.

Now look inside. You see a will drawn to snap-

ping point—inflamed with tension—every movement jars and wounds it: every stir of emotion quivers along it in agony (neuritis).

II. Principle of Steadiness.

We need one—we are either lax or scrupulous—or oscillating between the two. Once more—the Will.

(*a*) *Particular intention of Will.*—For any act to be fully sinful there must be the assent of Will. (Royal Assent to Law.)

(1) *Sin against Faith.*—Intellect whispers at Benediction. (Is God really there?) Now that question, before it can possibly be a sin, must be presented to Will, and Will cannot help doing something. There may be a pause before it speaks—then it either says: 'Credo'—or 'Well—I wonder.'

(2) *Sin against Morals.*—Imagination presents a vivid, clear-cut picture of carnal sin—every detail horribly complete. Sometimes the Will is simply fascinated: yet it must either say Yes or No. If it says No—no sin.

(*b*) *General intention of Will.*—But every act is only a link in the chain. We must look to general intention: to see our responsibilities, *e.g.* you get bored by monotony of piety. 'I am going to slacken.' Ah! that moment your Will has implicitly consented to numerous venial sins. You have already yielded.

But for mortal sin the full deliberate knowing act

in a grave matter is necessary. All the Will. Learn then to look for the Will. Do not trouble to search out temptations ; only consent of Will.

Learn, too, your general tendency. You should know your spiritual constitution, and allow for it.

Conclusion.—Finally, be generous to God. Remember His Princely spirit. Conceive a perfect filial relation ; spiritual nobility. Positive virtue.

(1) If you are lax—remember how Royally He treats you. Give Him more than He asks. Realise in your confessions what a stingy soul yours is—how you seize dispensations. . . .

(2) If you are scrupulous—remember again how Royal He is. When He forgives, He forgives!

Cultivate the filial relation ; it is true He is Holy beyond imagining ; yet the law of liberty is that by which He rules us ; we are children rather than slaves : lifted to an inestimable dignity. Behave then like sons ; remembering that the Law of Liberty is the Law of Love.

X. WILL AND PENITENCE

Recapitulation.—We have seen that sin is the swerving of the will of man from the Will of God—and that sin in its proper sense is impossible without this. Material sin does not involve guilt—it is the innocent performing of a wrong action.

Introduction.—But now we have to consider what is to be done when the will has swerved. Who is not conscious of a continual vibration of the will apart

from God's—and of deliberate knowing self-will occasionally ?—The answer is Penitence.

I. Our Lord.

Now consider the central motive of our Lord's Life.

'I come to do Thy Will.' [1] For first time in history a life has been lived in absolute complete union with Divine Will, therefore it seems that in the one thing we sinners need an example He fails us. The life of a saint who has been a sinner is an example—we see how to rise. But in Christ there was no sin. Never a word of Penitence on His lips. 'It is finished.' 'I have done the work Thou gavest Me to do.' 'Which of you convinceth Me of sin ?' [2]

Now that is partly true. Personally He did not sin ; and yet at same time, in a mystery, He identified Himself with sinners.

(*a*) In his life he identified Himself. 'A Friend of sinners.' [3] Now this is a reality of experience. All who have had dealings with souls are aware that this is a fact. The very word sympathy implies it. When we fail to help, sometimes it is because we do not do this. We stand aloof. But when we plunge right down into their hearts—place ourselves beside them—make acts of faith and hope and love and penitence for them, we help them. Is this not an actual spiritual experience ?

(*b*) Result was that Penitence finds its world-wide

[1] Ps. xxxix. 9. [2] John xix. 30 ; xvii. 4 ; viii. 46.
[3] Matt. xi. 19.

examples in those who were near Him. Sins of passion, of mean cowardice, and of brutal callousness are seen purified in Magdalene, Peter, and the Thief—the three classical examples—out of them emerge the three exquisitely tender lives—full of humility, sweetness, and love.

(*c*) In Gethsemane the mystery reaches climax (Newman).[1] 'Prince of this world cometh.' We reverently believe that this agony and sweat of blood were the result of the supreme plunge into the atmosphere of thick sin; and that in the silence of that night and the Three Hours He was working out the supreme work. The leaven is plunged into the measures of meal. His absolutely loyal human will transforms the whole plane of sin. IT IS FINISHED. 'Beaten for our sins' is an absurd phrase. Let us say 'He in His love embraced our sins.'

II. NATURE OF PENITENCE.

We see then what Penitence is in its fulness. It is the return of the Will to its true line. That is the essence. It is the return to the condition of union in the Will of God. That is why the Act of Perfect Contrition is an Act of Love: 'My God, I am sorry because I love Thee . . . because once more I wrench my will round into line with the Will of Jesus Christ.'

What follows?

(1) Emotion generally has some part—either

[1] See especially 'The Mental Sufferings of our Lord,' Discourse XVI in *Discourses to Mixed Congregations*.

before or after—but feeling of strong emotion is not necessary. People are troubled because they do not feel. There is no reason to be. There are a hundred reasons why feeling is impossible sometimes. It is a shallow thing. True, the saints have gift of tears; but perfection can be gained without it. Tears are no more than the entire inspiration of whole being.

(2) Intellect has some part—before or after. We return because we understand; or understand when we have returned. But this need not be explicit. Only necessity is return of will—'My God, I love Thee.'

Therefore intention of amendment is the real test. Passionate tears may mean nothing much. An accurate knowledge of precise enormity is worthless. The only reason therefore for which Absolution is refused is absence of amendment—refusal to avoid occasions of sin or to make restitution.

We see also why world refuses to believe in penitence.

> 'The moving finger writes, and having writ
> Moves on: not all thy piety nor wit
> Can lure it back to cancel half a line,
> Nor all thy tears wash out a word of it.'[1]

That, apart from Christianity, is absolutely true; and with Christianity, absolutely false. It is not fears, or piety, or wit that cancels the handwriting—it is the Will coming back to line, uniting itself with

[1] Omar Khayyam.

the Will of Jesus Christ. When that is complete, forgiveness is in that moment accomplished.

Charity is the forgiving of the Unforgivable; and Penitence is the repairing of the Irreparable.

Conclusion.—Once more, then, we see that Union with the Will of God is the only thing that matters. Persistent and final refusal to do this is the only unpardonable sin—it is the sin against the Holy Ghost whose whole function in this world, under ten thousand activities, is to bring back created wills to the uncreated.

But with the return, all men stand on a level. Mary the Mother of Jesus and Mary the harlot stand on either side of the Cross as sisters, since one never swerved and the other returned. The two thieves are eternally separated, types of sheep and goats, since one united himself with the Will of Jesus, and the other held on to the end to self-will.

XI. TRAINING OF THE WILL

Recapitulation.—We have seen how Will is the inmost faculty on which all depends: (*a*) with regard to the other faculties it must be sovereign; it must have a steady purpose if we are to achieve anything—not tossed about by passion or intellect; (*b*) with regard to God it is that nearest to Him, directly visited by grace. And it is free: it can choose between this and that action and motive: and God puts Himself at our mercy as He puts Himself at man's mercy on Calvary. We may crucify Him

there in secret ; betray, insult, deride—or bury Him under a load of lukewarmness and indifference—or live with Him Risen and Glorified, ' sit in heavenly places ' [1] till we are one. ' No longer I that live . . .' [2]

We are judged then by what passes in that inner chamber. At death God sums up the history of His Life in us—as to whether we have despised and rejected, or welcomed Him.

Introduction.—All this then we see. There remains to see how we are to keep in our good dispositions, *i.e.* Final Perseverance. Two sides—Self and God.

I. Self.

(1) *Forming of Habits.*—' Acts form habits ; habits form character ; and character is Eternal.'

We are the creatures of habit. Here is supreme justice of God that every thought tells. . . . It is commonly thought that at about thirty our character is fixed—singularly untrue. (Old Catholic : ' My dear, I am sure not ; I have many bad habits I hope to overcome.') To deny this is simply to deny grace. Of course it is harder ; if Will has acted in self-centred way for fifty years there are practically no new arguments, or emotions to change ; but a God-centred will is as the Will of a child—eternal youth.

(2) *Rule of Life.*—The only safeguard—formulated standard. Dryness and intellect—difficulties will come. A Rule is salvation. You will remember

[1] Eph. ii. 6. [2] Gal. ii. 20.

you thought it out and decided on it. It must include and transcend the Rule of the Church. It will be to you what St. Peter's confidence was: 'Lord, to whom shall we go?' [1] 'I am utterly bewildered; but I hold.'

Then keep it. Overcome with nausea sometimes—feel yourself the slave of law; but the freedom! Strike an average, as St. Ignatius says—make it neither in exaltation or depression.[2] That will be the deliberate judgment of your average self as to what is a possible external ideal.

II. God.

As regards attitude towards God, who can dictate? God wants such various things from each, 'a stone written with a name which no man knows' [3]—each in unique relation—from one, solid, uninspired obedience . . . passionate affection . . . wisdom . . . kindled imagination. . . . These have to do with the external faculties. . . . But what He requires from all is the absolute adherence of the will.

Two points help us in this.

(1) *Remember Death.* . . . At present we know very little about God. Christ but sketches a few dim outlines, expressed in finite language. All ecstasies of saints are but shadows of shadows . . . simply because of frailties. Hence the paradox 'To know

[1] John vi. 68.

[2] He chiefly alludes to St. Ignatius's rules for the right time at which to make a 'sane and sound choice'; they are found towards the end of the 'Second Week' of the Exercises.

[3] Apoc. ii. 17.

God is eternal life'; 'To know God is to go mad.' St. Thomas, *Quid est Deus?*

Now, at a certain arranged date you step straight into His Presence, bearing with you the result and sum of all your voluntary acts. This gives us surely a deep fear. Self-centralisation becomes ridiculous.

(2) *Remember dependence on God.* All depends on grace. Though your will co-operates, yet it could not without grace. 'He resists the proud.'[1] 'There, but for the grace of God, should I go.' Remember that if certain kinds of sin are inconceivable, they are only so because of grace.

III. Encouragement.

Finally, remember that if you fear your own will, you need not fear God's. . . . Your sanctification! you cannot fear finally through simple weakness of will. No soul ever yet lost through that—nothing but obstinate self-assertion destroys soul. It is the hard man whose will is sovereign, yet not humble or pliant before God, that perishes. The Pharisee before the harlot.

So long as it is simple weakness, do not fear. Turn to Him continually—wait on Him. Humility is really the *one thing*. Become as little children—dependent and waiting.

See what God has done with the weak and broken! The Catholic Church built upon weakness. How in age after age it is the terrified timid self-distrustful souls who win.

[1] Jas. iv. 6; 1 Pet. v. 5.

Look at what is called the Charter of Citizenship in the Divine Kingdom.

The Meek—the Peacemakers—the Dissatisfied—the Pure—the Mourners. These are blessed; for these are those who rest upon God. Theirs is the earth and theirs is the kingdom of heaven.

See that fierce saint from Tarsus—full of passion; shattered by God's hand from heaven—a broken and contrite heart, praising Him that in weakness is God's strength manifest . . . that the ignoble and the foolish and the broken pitchers best let God's light escape to illuminate the world.

Hear God Himself calling the disappointed and the heavy-laden, and the failures who know they are failures, to take up a heavy Cross, which is, after all, only a sweet yoke and a light burden, and thus to find rest to their souls.

XII. THE WILL OF JESUS CHRIST DEAD ON CALVARY

GAL. v. 11: The scandal of the Cross.

Recapitulation.—Last time we saw how the meek and the mourners are the conquerors—those who have first subdued their faculties and then subdued their will. A picture of failure. Now turn and see the supreme Object-Lesson of this.

Introduction.—Our eyes are upon the Tragedy of the world's history—Jesus dead in the arms of Mary!

The Pietà is the very core of life and death [1]—the centre of the wheel, and thoughts radiate from it in bewildering confusion. We say this and that, then again we are silent and adore. No sooner does one thought become intelligible than another obliterates it. It is the Beatific Vision in terms of death. At same time it is, as St. Paul says, a scandal.[2]

But let us see in it the embodiment and crown of our thoughts this Lent.

I. It runs counter to our Love of Independence—the Will severed from God.

(1) Desire of independence—child, man, old man. Undenominational politics.

(2) Much that is good.

(3) Cross *claims* us. . . . I am the Way.[3] Bought with a price. Here is pool of blood. . . .

II. Demands Acknowledgment of Sin.

(1) Dislike of unpleasantness.

(2) Coverings for *sin*.

(3) Cross *discloses* sin.

Transfiguration of Abel dead in the arms of Eve. . . . Old Sacrifice.

So Lamb of God.

Many surmount these first two obstacles. But there is a third on which thousands shipwreck.

It is the final result of a perfect human will worked out to its logical conclusion—the good to which

[1] Cf. *Initiation*, and *R. H. B.*, ii. 357.
[2] 1 Cor. i. 23. [3] John xiv. 6.

every act of union tends,—the final end of our lives, efforts, sorrows, so far as they are true to God. Let us look at it, and test our lives by it. It is the Perfection of obedience. *Christ was made obedient for us unto death.*[1]

III. 1. Obedience involves Suffering.

(*a*) We are met first of all by the mystery of pain. Look carefully at those torn Hands and Feet, the drawn Face, the beaten Shoulders, the lance-wound, the glistening death-sweat.

There is an image of the human race. He bore our sins and carried our sorrows. Behold and see....

Could we bear the sorrows of the world at all unless God had suffered too? He tasted it; He could not explain—as a mother will taste bitter medicine to reassure child.

But, more than that—He partly explains. By this action He shows that sorrow is the necessary medicine. The instant that a perfect human will appears, sorrow is an absolute certainty. Mary has seven swords, Jesus has the Cross. Plato saw this.

(*b*) As we look we ask ourselves—Where are our wounds? . . . Not only the wounds that we *deserved*—those of course—wounds inflicted in simple personal justice, the injuries we have done through *self-will*; but, where are the wounds we have received for doing the Will of God—the thorns through which we tore our way?

Ah! what intolerably easy lives we lead! Our

[1] Phil. ii. 8.

religion soothes and comforts us! We positively gain in the worldly sense by doing the Will of God! It would be better sign if our religion racked and crucified us—a fire in our bones. It was so for Him—Why is it not for us? Is it possible that we run and hide, mix with the crowds—as the disciples did?—that we love the Shepherd of Galilee, the Healer, the Preacher . . . and shrink from the Man of Sorrows—that we rebuke Him for His asceticism: 'This be far from Thee, Lord!'[1]

2. Obedience involves Death.

(*a*) But it is not only wounds, but death. He was not scourged and released, as Pilate wished: but 'obedient unto death.' It is carried right out to the incredible end! It was this that Pilate and world wanted to avoid: 'Come down—and we will believe.'[2] Ah! Faith in a wounded living Jesus would not have redeemed the world. It must be Dead! He that saveth his life shall lose it.

(*b*) Look at ourselves. 'Oh! I am willing to bear wounds—I have borne many . . . derided, set at nought, even crucified.' Yes, but you stop at the last point. When the last thing is demanded you resist. You do come down from the Cross in the last resort; and mix among men again: you reassert your human will. A vocation came which seemed to end your life, and you drew back: and the point of your life, which is that you should die, is lost.

It is demanded of you that should be *dead* with

[1] Matt. xvi. 22. [2] Matt. xxvii. 42.

Christ—that your will should cease to be yours—that you should count all things but dung—not only some—that you may win Christ. Ah! the meanness of our gifts to God: we give Him our emotion, our intellect . . . everything, except the only thing that matters, our Will.

3. Death involves Life.

Look once more at that Body. It is the same Body that, freed from the law of sin and death, will rise three days hence. It has allowed the world to work its will—and the result is that it is free of the laws and limits of the world. It sits at the Right Hand; it lies on ten thousand altars—time and space cease to affect it.

If then you would be free, Die daily. Do not be content with wounding self, but slay self.

This is the secret of the Church's undying, unending life. She goes through day by day the Passion of our Lord.

This is secret of the Saints—within the reach of every one of us.

'If you be dead with Christ, you shall also live with Him!'[1]

[1] Rom. vi. 8.

FOUR SERMONS

ON

THE WAY, THE TRUTH, AND THE LIFE

*

* *

THESE sermons were first preached at the Carmelite Church, Kensington, in May 1912; and, in a much extended form, in America in the Lent of 1914 (*R. H. B.*, ii. p. 173). It had been intended that they should finally form a volume. The Christian's life envisaged as a *road* was a favourite motif in one of Fr. Benson's retreats; and for this reason I add immediately after these four sermons the notes for an address upon Christianity as a journey.

II. THE WAY, THE TRUTH, AND THE LIFE

Four Sermons preached at Carmelite Church, May 1912. *St. John's Wood,* 1913. *New York,* 1914.

I. INTRODUCTORY

JOHN xiv. 6: I am the Way and the Truth and the Life.

General Introduction.—Remarkable how many times the number three seems fundamental. We cannot conceive of space except in three dimensions; we cannot conceive of action except . . . three: Agent, the doing, the thing done. Human family represented by Father, Mother, Child. Finally, God in Three Persons.

Now here our Lord sums up man's destiny under three heads . . . not merely three metaphors for same thing: but rather three stages, the second an advance on first, and third on second. They correspond . . . partly . . . to Three Ways . . . Purgative, Illuminative, Unitive: and they describe whole course of man, from moment he sets out on Quest for God, till his consummation. Let us to-day consider meanings and relations, and . . . later, examine them one by one.

I. The Way.

(1) All progress begins with authority on one side and blind obedience on the other. (Child beginning his education . . . 'Do this; do not do that.') (A man born into his fatherland; finds customs, laws, in which he has had no share of making.) Unless we begin with authority, we make no progress. Each generation succeeds to previous experience. Private judgment is another name for anarchy.

(2) Precisely same in Religion. To begin with Private Judgment is anarchy, or Protestantism. It is conceivable that a man might end with it—in throwing over his religion; but never with beginning.

(3) Now our Lord tells us He is the Way. He is not merely our far-off reward; for He is with us at very beginning. He has provided a religion that suits even beginners. His Religion—which is Himself—is an organised system that binds us whether we understand it or not. There are duties to perform even before we understand why. 'Do this,' the Church says to her children, 'because I tell you so.'

II. The Truth.

('A good Catholic' is not a saint: only begun well.)

(1) But mere unintelligent obedience is not all: first stage only. There are delivered to us in Religion of Christ a number of dogmatic statements and devotional practices which at first mean nothing. He is the Way; and then presently we find He is

the Truth. 'I believe that I may understand,' not 'I understand that I may believe.'

(2) Imagine a man born into an unlimited monarchy. He finds numbers of customs, laws, at first bewildering; then as he obeys, he begins to trace them up . . . till he finds they all flow from the King . . . expressing his will, his character, etc.

(3) Exactly same in Religion—unlimited monarchy of Christ. Seems at first to Catholic child or new convert as if Catholicism were an endless list of little duties and detached dogmas. Then as he obeys he finds that Christ is the explanation of each: *e.g.* Absolution . . . Precious Blood: Holy Water, Kind of aftermath of Baptism. Mary; because her Gospel is 'Whatsoever He saith . . . do it.' [1]

So we find that He is the Truth as well as the Way; that Way is not arbitrary, but consistent; that Christ is Christianity.

III. The Life.

The man has learnt two things then. First his will has been trained to obey: then his intellect has been informed. But he is not complete till his heart also has been affected.[2]

(1) A man may be an obedient citizen; he may be an intelligent politician. But he is not a complete and loyal citizen till he loves his country: identifies himself with her—consecrates his heart.

(2) So a man may be an obedient Catholic, and

[1] John ii. 5.

[2] Cf. the foregoing course of sermons on the *Will*; and also the letter quoted in *R. H. B.*, i. p. 225.

a theologian ; but unless he has found Christ to be his Life, as well as his Way and his Truth, he has not arrived. Religion is not mere obedience, not mere knowledge, but Love. Christ must be his own beating heart : ' To me to live is Christ.' [1]

Conclusion.—Brethren, does not this touch the phenomena of second-rate Catholics ? Here is one man who obeys because he has been taught to . . . another, who can detect heresy ; but is heartless and unsympathetic. For the first, Christ is Way, but not Truth . . . for the second Truth, but not the Life.

But the soul that has all three has no limit to progress, for it works on in an endless rising circle. . . . The third leads again to the first. ' If you love Me, keep My commandments.' [2]

FOR ' QUIET DAY ' [3]

Introduction.—People come into retreat for one or two or three reasons.

(1) *Slack*—they know the Truth ; when they think of it they are interested ; but don't practise it well.

(2) *Blind*—they practise it, blindly ; but it means nothing. (Sometimes say ' Dogma doesn't matter.')

(3) *Uninspired*—they practise, know its limits ; but it is dull.

Or it is all three . . . they are near to a Catastrophe. Faith has gone, like evaporated scent.

[1] Phil. i. 21. [2] John xiv. 15.

[3] Noted on the back of the preceding sermon, and suggested by it.

There remains an aroma about the bottle; but empty.

Now, corresponding to these three things, are three facts. We must practise, see, be inspired. A Saint is one who does that. In a word, Christ is Way, Truth, Life; corresponding to three divisions, Will, Head, Heart.

Let us meditate on that to-day.

II. THE WAY

Carmes, 1912. *St. John's Wood*, 1913. *Brighton*, 1913. *Assumption Convent*, 1913. *New York*, 1914.

JOHN xiv. 6: I am the Way.

Recapitulation.—Last time considered three stages of man's progress, and their relations. To-day the first, the Way.

I. MAN'S NEED.

(*a*) If there is one thing above all others he needs, it is Guidance. . . . Certainly there is an enormous amount of wickedness . . . but quite as much helplessness and ignorance.

See, *e.g.*, vast quantity of *good intentions* abroad . . . and amazingly little accomplished.

Sums spent in philanthropy . . . relief . . . elaborate preparations . . . to keep peace of the world . . . and yet nothing done.

(*b*) *Chief reason: that no people quite agree as to what we aim at.* Immense talk on progress—yet in what direction. ('Firing of the pistol.')

Take famous socialist and writer. [Man's object

is] 'To produce children!' ('Hammers to make hammers.')

Zola . . . 'the child is always the hope' . . . unless some ultimate end, what use?

Another speaks of 'happiness of greatest number': but what is Happiness? . . . Materialist's heaven is Christian's Hell!

All very fine-sounding; and perfectly vague. . . . *Every one makes roads*, and talks of glory of going on: and does not know where road is to lead to. Only point of road is that it should arrive somewhere.

II. CHRIST THE WAY.

(1) Now Old Testament more than once speaks of a road. . . . 'Man is in exile,' says Isaias, 'and he wishes to go home; and a highway shall be there . . . wayfaring man. . . .' But to definite place. 'And the ransomed shall return and come with singing unto Zion.'[1]

Then Christ comes. . . . He too speaks of Zion—a definite direction. 'I go to prepare a place for you. . . . Whither I go you know; and the way you know.'[2] Then doubting Thomas, 'We know not . . .' I AM THE WAY. He is the Way: and when we reach End He is waiting, 'Author and Finisher.'

(2) Now this is the Christian claim.

(*a*) *A perfectly defined End*—and that End is not in this world. . . . At one sweep therefore, for Christian, go nine out of ten modern schemes. Take admirable Peace Society meeting this week.

[1] Cf. Isaiah xxxv. 8 and li. 11. [2] John xiv. 2, 4, 5.

. . . If it aims at Peace as a means—excellent . . . a peace of smoothing down a way : but if as an End —what is Peace—except inaction.

Socialist Heaven on earth goes . . . we do not desire a perfectly rounded world—a man who is merely an admirable citizen is a gigantic failure if he is meant for Heaven. No—Zion is out of this world. . . .

(*b*) *A perfectly defined Way* (and that is union with Christ)—a way in which wayfarers cannot err . . . with boundaries and lines ; not a vague sentiment : a Rule of Life designed to unite us with Christ—not a pleasant wandering field-path. At one sweep therefore go nine out of ten modern ideas. If you know your end, you want a hammered road to it.

(*c*) A Way of Sorrows and effort. Not a 'rest' cure.

III. Catholicism.

Do you see now the point of Catholicism ? (extension of Christ). It is perfectly rigid ? Certainly ; must not a road be rigid ? It is narrow ? Certainly ; Christ said it was. Amazing that passion to be broad ![1] It cares very little for nature ? Certainly ; roads are not designed just for their views. It is a Way of Sorrows ? Certainly ; for Christ went along it, carrying His Cross. . . . (Examine and resolve, as to Rule of Action.)[2]

[1] Cf. *R. H. B.*, i. p. 188.

[2] Here and there additions, such as this one, appear to have been made in view of the utilisation of these notes, not for sermons, but for retreat addresses.

Conclusion.—This then is *what* Christ is, first. He is the Way. Offers Himself as a Rule. He is the Way before He is the Truth: bids us obey, before He explains. Set yourself on this Road, He cries—Be narrow—every one in earnest *is* narrow. . . . Walk; and little by little you will find yourself drawing nearer Zion—that defined end: understand that I am the Truth.

III. THE TRUTH

Carmes, 1912. *Brighton*, 1913. *Assumption Convent*, 1913. *St. John's Wood*, 1914. *New York*, 1914.

John xiv. 6: I am the Truth.

Recapitulation.—Considering Christ Way, Truth, and Life. Saw last time that He was the Way—that there is a road in this world, yet not of it, leading away to a Zion outside: it is a hard road, because it is meant to walk on, rapidly and securely: clearly defined . . . and this road, in a word, is that system which is identical with Christ. Saw also that obedience comes first. Christ offers Himself, first to be obeyed: appeals to *will*, then He begins to explain Himself later. . . . Now approach this.

I. Truths.

Every generation has its characteristic point of view in religion as in all else. . . . Comes and goes, like fashions. I mean among people who call themselves advanced. One thing certain, that they will be superficial. . . . Last generation accustomed to

say that nothing was true—all religions invented by power-loving priests — splendid arguments — showed that Buddha was said to be born of Virgin . . . therefore Christ was not.[1]

Now, 'all is true. . . . Religion an eternal ideal . . . under forms . . . expressed itself so. Both Christ and Buddha are ideals of perfection, therefore does not matter what creed you profess . . . all imperfect forms of perfect Ideas.' And it all sounds very broad and splendid and charitable. Because Christianity is true, therefore Buddhism is true. . . . A little hard to grasp? 'Then you are not truly advanced.'

II. The Truth.

1. Now what does Christianity itself say.

(1) There is some truth in all religions. St. Paul quite explicit in 1st Chapter of Romans, that all nations have in some degree known God. No religion is wholly without truth. . . . Buddhism, utter reality of God. . . . Mohammedanism, Fatherhood of God . . . prayer. . . . Why, even Satanism is based on Blessed Sacrament.

(2) But all religions have gaps or falsehoods . . . the Truth but not the whole Truth, or nothing but Truth.

(3) That Christianity is The Truth: that Christ is the Light reflected in glimmers here and there . . .

[1] It was characteristic of Mgr. Benson to take the arguments adduced in popular anti-religious books, and, without troubling to discuss the value of the evidence on which they rested, to claim that *even were they sound*, it would not warrant the destructive theories built upon them.

Sun of Justice shining on just and unjust : that He is not merely a Truth, but The Truth. And that is His claim.

2. So Christians catch up 'advanced people.' . . . Certainly there is truth in all : but that does not prove they are equally true : there is Art in Sargent's portraits and street-artist ; but not therefore equally artistic. . . . Where there is so much truth, there must be a central truth . . . follow up each gleam. There is Virgin-birth-legend of Buddha, a sign of men's instinct . . . there in sacramental rites of Indians, . . . hint of sacraments . . . sacrifice of men, sign of Calvary. . . . Follow all up, and you will find a religion that satisfies all these instincts. . . . Follow each shadow or glimmer, and you will find Christ, Light of world . . . as the Wise men followed the Star and found Christ.

III. The Explanation of the Way.

1. Lastly, we find Jesus Christ to be the Explanation of His own Way. Catholicism begins with a number of orders or dogmas, which we cannot at first altogether 'see.' Probably all our lives there will be one or two such, *e.g.* some *cannot* see Hell ; another indulgences—another Contemplative life. We believe them and walk by them. . . .

But fact is that as we walk we see more. Suddenly dawns that all are intimately connected with the Person of Christ, *e.g.* that He would not have suffered Cross unless there were Hell. . . . That His Hidden

Life is experienced in Contemplation . . . and ten times as valuable as active.

It may be that some we never see. . . . But it remains that as we follow the difficulties go . . . we see that Christ is indeed *the* Truth.

2. More than that. Take those things that most puzzle you *in the world*—not in religion:

e.g. problem of suffering. Why should innocent suffer?

problem of love? Why should there be hopeless unsatisfied love?

problem of apparently wasted lives . . . prime of life . . . misunderstood.

Life is largely composed of these things . . . a ragged, uneven outline. Let me take a very homely example—a child's puzzle. A great gap—rich colours and lines. You fit it together, and a crooked space in middle has no meaning. Fit in Figure of Christ and all makes a coherent picture—blood runs into His; black of disappointed love into darkness of Calvary—the crookedness of wasted lives into line. 'He came unto His own. . . .'[1] He is the Truth; that allows, alone, Life to make sense.

(1) He is centre and object of Catholicism.

(2) He is centre and object of world, the final satisfaction of all human aspiration and the answer to every question.

(Examine your attitude to *Dogma*.)

Conclusion.—We ask of each problem: 'What is the truth of the matter? . . . of Problem of Universe?' Jesus Christ is.

[1] John i. 11.

IV. THE LIFE

Carmes, 1912. *St. John's Wood*, 1913. *Brighton*, 1913. *Assumption Convent*, 1913. *New York*, 1914.

JOHN xiv. 6: I am the Life.

Recapitulation.—We have considered Christ as the Way—*i.e.* the obedience of the Will: as the Truth—the Supreme Fact behind the world of phenomena. . . . But these two things are not complete. A man may be obedient and learned citizen, but not complete till he loves his country. So, the heart must be awakened. Christ must be true Life.

I. NEED OF HEART.

(1) Now a type of religious person we all know—intensely emotional, full of fervour, but distaste for theology and dogma. We know what is wrong: they don't think. Heart developed extravagantly: no thought. For nothing except Facts ought to excite us. Dreams and hopes and fancies are no foundation. Common among non-Catholics.

But a Catholic type just opposed; and just as hopeless: . . . quite obedient, well instructed, and cold. ['Whatever did she do that for?'] That is the great way it is shown—no zeal for conversion of others; hateful 'broadness.' 'After all, a religion of their own . . . why bother them? . . . I was brought up, so of course.' Or sometimes, sudden collapse and apostasy after years of Christianity.

What is wrong? Simply that Christ is not that person's *life*. For when Christ is our Life, when our

heart is united . . . same desires of Christ . . . 'all men should come to knowledge of truth.'[1]

(2) What a glorious change, when it comes. A real moral conversion . . . all the passion and interest that that person has hitherto put into worldly things—zeal that a man has had about his estate, or golf; . . . women . . . house, hats . . . this goes into Christ's cause. Not only believes and obeys, but actually cares . . . *interested.*

II. Eternity of this Life.

Now, in another passage, our Lord tells us another fact. . . . 'I am the Resurrection and the Life. . . . He that believeth in Me shall never die.'[2] At first this seems just untrue. . . . Yet it is a Fact.

What does Death mean? Its horror is that it separates us from all we love and are familiar with. The man with passion for wealth, leaves it: bodily sins, torn from them . . . desires no longer satisfied. Even man interested in good things: historian artist, . . . torn by death from all that makes their life.

> 'Those that live more lives than one,
> More deaths than one must die.'[3]

So too with 'good Catholics' whose interests are apart from Christ.

'You fear death,' says Christ. 'Very well. Believe in Me, in fullest sense. If you make Me your Life, there is *none* of that separation called death. Death is actually conquered.

If 'to live is Christ,' then 'to die is gain.'

[1] 1 Tim. ii. 4. [2] John xi. 25.

[3] From Oscar Wilde's *Ballad of Reading Gaol.*

III. How to make Christ our Life.

Now, how to do it? 'I would give the world if I could. But religion does not interest me. I believe and I practise: but from sense of duty.'

That 's exactly it. Religion does not interest you, because it 's not yet dawned on you that it is more than a system . . . never dawned that Religion is a Person: that Religion is not just 'Catholic' system, and no more: but that it is Christ.

Infinitely more *personality* in religion. You get to know Christ your life, as you get to know a lover or a friend—conversation, interest . . . Wake up that heart . . . begin really to pray. Give one-tenth part as much effort as you do to a friend . . . and it will dawn. You will see little by little the Face of the All-fair dawning—feel the beat of His Heart. . . .

(Examine as to *Meditation*—preparation and thanksgiving. Communion.[1])

Conclusion.—Make Christ then your Life. . . . Identify yourself with His interests.

Begin by obedience . . . then discover how utterly He is the Truth: and last, by prayer and aspiration merge your interests in His, till it is no longer you that live, it is Christ your Life that liveth in you.

I here add Fr. Benson's double arrangement of the 'Way' parable in retreat form, with his recapitulation.

[1] Added for retreat purposes.

MONDAY . .	.....	.....	Goal Introduction	.....	.....
TUESDAY . .	Road Catholic Church	.....	Failures Precipices	..... Sin	.....
WEDNESDAY .	Companions	Penance	Occupation	.....	.....
THURSDAY .	.....	Food	Perseverance	.....	.....
FRIDAY . .	1st	2nd Instruction	3rd	Points	.....
MONDAY . .	.....	.....	Goal and Road (Detachment)	To Ascension	What they knew What they did not know
TUESDAY . .	Precipices Dangers	Penance	Weariness, Loneliness, and Discouragement	Journey to Emmaus	(With them Jesus Christ)
WEDNESDAY .	Heavenly Companions Footsteps	B. Sacrament Food Sacr. generally Crucified Body	Occupation and Vocation Test of Progress	Wise men journeying	.....
THURSDAY .	Attitude of mind Simple faith Obedience Friendliness	Rule of Life	Perseverance and Reward (Death)	Heaven	.....

Those demanded by nature of journey

Friendship with Jesus Christ

Recapitulation.—Especially we considered our freedom to do as we pleased.

Precipitous road, get worse as we go.

Precipices: notice-boards. . . . There they stretch—all kinds, abrupt, sloping. Thou shalt not . . . murder.

I. Deep.

Come first and look over—confused heap of things lying there—all sorts—men, women, children: a priest . . . a nun. No one seems safe—they are moving faintly out of reach. Look close—powers ruined—now languid and useless—whitening bones . . . no use except to warn.

How did they get there? Many ways—many did not mean to at first—looked over, slipped—allowed themselves to be pulled over. Some deliberately jump over great height.

II. Shallow.

On edge of road . . . small bruises—oh! not killed—not broken bones—but injured.

Danger.—(1) Exhausts us. Some give up struggle . . . we need all our strength.

(2) Leads to mortal sin—extraordinarily easy—*grass slopes.*

III. Carelessness.

Not actual fall at all—but a slouching along—wrapped up in something else.

IV. Recovery.

Very few killed outright . . . dead if stop there; but few first time. (There are some.) Coming back is painful and difficult—so easy to be there: avoid road.

The Guide comes down: and with his help painfully climb back. He himself is bruised for our iniquities—dashed against every rock—covered with honourable scars. He comes like good Samaritan, pours in oil and wine . . . wonderful to be lifted back. Yet how much better never to have fallen!

SERMONS

ON

FOUR MIRACLES OF CHRIST

III. FOUR MIRACLES OF CHRIST

Preached at Westminster Cathedral, May 1912.
Spanish Place, 1914.

I. THE CHANGING OF WATER INTO WINE

John ii. 11: This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory.

General Introduction.—(1) Our Divine Lord came to transform the world . . . bring Revelation. Every moment therefore significant. Not a day even of Hidden Life, but had its purpose. Above all, therefore, His greatest actions and words. By His discourses He built up Temple of Truth; by His miracles He not only manifested mercy, but 'glory.' He illustrated tremendous truths that He brought.

(2) Above all by His first miracle. When a King comes to throne . . . statesman assumes office; we look to first public action as sign of policy. In this miracle of water and wine, expect to find key-note of His mission.

I. Emptiness of Life.

It is notorious that human life becomes empty —or rather that men become dissatisfied. Young deny it, middle-aged suspect, old know it. Not a single exception in our desires. Passion fades from

human love; glitter from attained ambition; glories of nature die; art becomes either a slave or mistress—ceases to be a friend.

This the universal lament . . . 'Myself when young.' . . .

Nor is this merely from fact that we see death approaching . . . 'see that all things come to an end.' It is something in the quality of things. 'What is this glory, after all? . . .' successful public man. 'What is this purely human life? . . .' 'Amazing little picture by mad mystic Blake . . . 'I vant: I want.'[1] 'My soul is athirst,' cries David.[2])

II. Promise of Christ.

1. Now precisely claim of Christ that He corrects this fatal flaw in nature.

(*a*) It is NOT that He promises merely future reward. Superficial people talk as if Christians were dreamy persons who mooned, star-gazing, into far-off heaven. (Result . . . desperate remedies . . . Socialism.) Nothing is less true: if that were so, how is it that Christianity has transformed one hemisphere, and beggared another.

(*b*) But it IS that Christ transforms life in this world first, for those who accept Him.

Cf. *human love.*

2. (1) *A modern marriage*: mating like beasts. . . .

[1] A small engraving in Blake's *For Children: The Gates of Paradise*, 1793. 'A youth attempts to scale a ladder whose top rests in the hollow of the crescent moon. A man and a woman stand watching him, close by.'—A. Russell, *Engravings of W. Blake*, 1912, p. 63.

[2] Ps. xli. 2.

Christian Sacrament. Yet sole difference is that Christ is at one Feast, and not the other ; that He turns the water into wine.

(2) *Ordinary details of life.* Difference between one who works because he must, and him who consecrates it. (Luxembourg and Louvre museums.)

(3) *Deathbed.* Compare the end of one ; quiet confidence of another. Philosophical education of one ; ardent longing of other, 'to depart and be with Christ.' [1]

Yes ; but it is a beautiful dream. If it were true how gladly . . . 'But, how do I know not a dream ?' How do you know ? . . . Why, look ! Leave for a moment the doctrines—or theories of Christianity, and look at the Facts. It is the Fact that these things are so ! that human life without Christ *does not* intoxicate, but depresses—that with Christ whole value is changed. For it is precisely this miracle that Christ is always performing—that the water reddens into wine at His word. I do not mean that every Christian is happy, and every unbeliever unhappy ; but simply that in parallel cases there is no comparison ; that life looked at christianly is worth living in way that other is not.

Modern apologetics must move on these lines. Men cannot *think* nowadays.

III. 'WHATSOEVER HE SHALL SAY TO YOU, DO YE.'

Here then, let us say, stands a man wistful . . . and disappointed woman. . . . 'If I could but

[1] Phil. i. 23.

test it for myself!' 'I have tried, not very well perhaps, but religion has *not* done this for me.' Begin again in His way, then, not yours. Here stand the jars, empty even of the water of life, far more so of the wine. . . .

Listen then to gospel according to Mary, 'Whatsoever . . .' Fill the jars first with the water. Fill your life again with ordinary human actions, clean and fresh.

It may cost you more than you think. Do that obvious duty, to which He bids you; because He bids you: and then wait. It is not magic; but it is miracle that He will do. Wait with your life spread before you, at His disposal.

Then it is done. . . . Draw out; taste and see how gracious the Lord is; and your cry will go up: 'Thou hast kept the good wine until now.'

II. THE MAN BORN BLIND

Luke vii. 22: The blind see.

Recapitulation.—We are considering some of the miracles of Christ . . . those supernatural acts by which He not only proved His mission and manifested His mercy; but manifested also His glory—taught men vividly . . . facts about Himself. Last time keynote of His ministry—He came to change earth into heaven, to supernaturalise all things. First mission was to change water into wine, He closed His ministry by changing wine into blood—

wedding-breakfast: Cana, Supper of the Lamb. To-day that set of miracles most appropriate to the Light of the World.

I. Blindness.

Hardly any greater shock to young priest than to find how little argument effects. He has learnt in seminary the amazing chain of argument by which Christian religion is proved. Philosophy points to Christ; History; Reason points. Much of his faith can logically be proved; even those truths that needed Revelation are reasonable: not one detail is contrary to reason. Sacrifice of intellect *never* means its denial. Builds up, *e.g.* need of a Church, shows how Fact corresponds.

So he begins—ardent and confident . . . syllogism after syllogism. . . . And when he has done, his proselyte shakes his head. . . . 'I do not see it. . . . I cannot answer; but that is not the way I look at things.' Again and again it happens till courage is gone.

What is wrong?—These men are not fools. Neither necessarily knaves. . . .

(*a*) '*Born blind.*'—Some, it seems, are born blind. There seems in them no faculty: never been taught to think: and have gone through life like that. Can understand things one by one; but not an argument.

(*b*) *Become blind.*—What is commoner is that eyes of mind or soul have become atrophied. They have

used other organs instead; or assumptions . . . *e.g.* that religion is emotion, therefore logic is wrong: *e.g.* extremely common for people to 'mistake imagination for the soul'—to reject all that the imagination cannot grasp and arrange. So, when religion is put before them, cannot deal with it. 'I do not *see* it.' Or through sin, obscured by passion or malice.

II. Faith a Gift.

Now this exactly fits in with Catholic definition. 'Faith is a supernatural gift.' A man may have eyes, but cannot see without Light. Something, at least, for reception of Revelation is needed besides a clever intellect: there is needed a light from God that illuminates reason. . . . Eyes may be there, but closed or glazed: then in a miracle comes this dazzling light, or power flows on the atrophied nerves: and all falls into place.

So our young priest takes courage again. Argument has its place . . . removes obstacles, but cannot take place of faith. He teaches the sincere inquirer to pray. 'Fling yourself at feet of Light of the World.' 'Lord, that I may see! All things are possible.'[1]

And light surely comes: the darkness lifts: and all the things that Reason has painfully handled, or dropped in despair, become proportioned, arranged, and real.

[1] Luke xviii. 41; xviii. 27, etc.

III. The Vision.

And what a Vision!

(*a*) Up to now the soul has walked in dimness; has fallen because could not see!

Stared dully because outlines confused. . . . Been in here; seen Processions, Benediction; . . . a performance. Looked into night—pall of Universe . . . into himself . . . a rational animal.

(*b*) But now! . . . Sees this world as not bounding him; but a little room in a great house. . . . Faces of friends, immortal spirits . . . himself made for eternity. Looks at Catholic Church . . . up to now a human Society—now a radiant supernatural Queen. . . . Here all changed . . . priest human symbol through whom Christ acts. . . . This is none other than House of God—not mere Roman Catholic Cathedral! . . . above all, whiteness of Adoration, Sacrament . . . God made man.

For he is looking into the Face of Jesus Christ; and in that light he sees light.

III. THE STILLING OF THE STORM[1]

Matthew viii. 27: Who is this, for even the winds and the sea obey Him?

Introduction.—Considering miracles of our Lord . . . seeing how they illustrate His Mission. He

[1] This sermon, thus recast, is that alluded to in *R. H. B.*, ii. 421, as having been preached on May 12, 1912, in connection with the International Peace Congress, and on behalf of the Catholic Peace Association.

who turned water into wine, came to transform : He who opened eyes of blind is Light of World, by whom alone we see. We come to-day to His control of what are called Blind Forces.

I. Popular Passions.

(1) Now there seem to be forces in society greater than society. A mob is a very different thing from sum of people who compose it. Will be seized with anger and credulity or terror of which each is incapable. A very strange fact : we recognise it practically in many ways, *e.g.* jury system . . . (These passions are like certain natural forces . . . *e.g.* nothing more gentle and impalpable than air, and nothing more appalling than storm. Nothing more feeble than water : nor more terrible than a storm at sea.)

(2) Perhaps most startling example is in *war*.

Now there may be just or necessary wars : *e.g.* when barbarism threatens civilisation, civilisation may defend itself. Am not speaking of those. Rather of our modern wars, very nearly all of which are entirely unchristian and unnecessary. For if you analyse down, in practically every case, either simply aggrandisement, or bullying spirit (Jingoism)—or defence of false honour : and not one of these are sufficient.

(3) For if you imagine two individuals under same circumstances you see impossibility. You do not justify one tradesman cutting throat and burning house of another, even though his business does need

expansion : still less bullying and defence of honour . . . well, D.G. we have public opinion against.

Yet passion of war will sweep a country for any of these causes. 'Germany must fight because she needs expansion : England must fight because her reputation is at stake.' The passion seizes, this strange feverish wind blows ; and the sea is up.

II. Ordinary Remedies.

(1) Thank God, at last feeling is roused. Past week a conference being held : and extremely sensible proposition that arbitration should take its place : in a word, claim that man is rational, and not a tiger or an ape. Every direction—public opinion being raised, newspapers, speeches . . . or proposed that armaments should be limited ; or international legislation to decrease horrors of war. This is all magnificent : hardly any public work so deserving of Christian support.

(2) But there is one fatal obstacle : viz. that man under influence of passion is *not* under influence of reason. He may see folly of war as bad-tempered man . . . of temper. Yet, again his passion rises ; he loses his reason : and tempest breaks.

III. Christ.

(1) Now only way to conquer one passion is by another. Need I labour that ? We do not rise to our full spiritual stature by eradicating passions : the ideal man is not a passionless man. He is rather one whose passions are turned into right channel.

The ideally pure man is not the sexless man; he is the man who loves violently what he ought, as he ought. The Christian is not the miserable meek dwarf sometimes represented: Christian character is not feebleness.

(2) Therefore we shall not conquer passion of war by gentle argument. . . . There is one and only thing that will conquer it, and that is a passion for God and man.

I say for God and man—I was deeply impressed by Rationalist protest last week: yet I am sure that rationalism will not do it: you cannot have a passion for man, unless for God. . . .

Conclusion.—Once more then we turn to Jesus Christ—not to that Phantom that some look to: not to a cold weak piece of gentleness. But to the Rider on the White Horse,[1] face as flame of fire—sharp sword—to the Passionate Prince of Peace. None but He can make wars to cease in all the world. . . .

Cry therefore to Him. Lord, save us or we perish. . . . The winds are rising. . . .

Text . . .

IV. THE RAISING OF JAIRUS'S DAUGHTER

Recapitulation.—We are considering miracles: we have considered His ministry of transformation:

[1] Apoc. vi. 2, or xix. 11.

light-giving, and peace-giving. We come to-night to His power over death.

I. State of Death.

Strictly speaking, in this world but one kind of spiritual death—mortal sin. The soul has been cut off from source of life . . . forfeited. And there is but (one) remedy—the application of the Precious Blood. But not speaking merely of this—rather of the whole state of the soul.

1. Protestants brought up on emotion . . . leave go . . .

(1) There is to the priest nothing more appalling: for those dead souls in living bodies will come to consult him sometimes. 'Look at me . . . what am I to do?' Of course first answer is, make your peace: you know how.

Then comes the horror. 'I can't: because I know I 'm not sorry. Listen; this is my state . . . my story . . . relaxation. . . . I see, far off, that Christianity is true: I think I do. But I cannot get it down into myself. I know I should do these things . . . but all is meaningless. . . . As if it were true on some other plane. . . . I could present myself at Confession and Communion; but I shouldn't mean it . . . not really sorry. . . .'

(2) Or those who do not come: those who, every priest knows, are present in every congregation of this size. For months or years don't realise it . . . some, never: till body dies too. But if they do, it is this they find. Every other faculty is awake and

active: they love life—senses keen. . . . Reason is awake . . . they see, even, intellectually truth of all. . . . *But there is something dead*: and they are right. (I mean then something more than dryness and desolation. No DEATH.)

II. REMEDIES.

Then something in soul awakes . . . become conscious of state. Attempt to palliate. . . .

(1) *Distraction.*—First there are those who seek to distract from pain. They tell themselves they are morbid. . . . Strive to stifle their reason or memory that tells them they are dead—that they once lived—but no more. Well: nothing to say to them.

(2) *Associations.*—Pretend they are not dead: feverishly go to religious duties . . . and where death has not taken place . . . good. But where it has! Where a miracle is needed! It is dressing and propping a corpse.

(3) *Argument.*—They argue about religion—assert they are all right: strive to make their religion an intellectual assent, and no more. This again! It is like urging a corpse to sit up . . . carrying on a conversation.

III. CHRIST.

1. Now what is wanted is a miracle. Nothing else will do it: an act of Divine Power. All these other things, good enough. If the soul is in a swoon

of desolation, are hopeless where death has taken place.

One single thing necessary—one deep intense bitter cry to whom all live—to Him, who in virtue of His own power can say of that soul, she is not dead, but sleepeth. I tell you the miracle is certain as rising of the sun, if you will but utter the cry.

2. See how He works. (1) *He puts them all forth*: they are not wanted: only deafen. The poor soul does not want argument. Argument has not killed her: argument cannot restore. He and the soul must be together.

(2) He takes her by the hand and raises her: simplicity!

(3) He commands them to give her to eat. She is weak and sickly: but D.G. she is alive. Now then, she needs that which He alone can give . . . that Heavenly Food that sustains the life.

Conclusion.—We Catholics supposed to substitute rites and ceremonies for Jesus Christ. Why! how foolish! It is He and He alone who works in every Sacrament. He who in Confession says, 'I absolve': at altar. . . . Yea, through life, death, . . . Christ.[1]

[1] The conclusion of F. W. H. Myers's *St. Paul.* 'Yea, through life, death, through sorrow and through sinning, He shall suffice us, for He hath sufficed: Christ is the end, for Christ was the beginning; Christ the beginning, for the end is Christ.'

FIVE

TEN-MINUTE SERMONS

ON

CHARACTERISTICS OF THE CHRISTIAN RELIGION

IV. CHARACTERISTICS OF THE CHRISTIAN RELIGION

Sundays after Pentecost. St. James's, Spanish Place, June 1912.

I. MYSTERY

Romans xi. 33: O the depth of the riches of the wisdom of the knowledge of God!

Introduction.—Trinity Sunday takes us straight to supreme mystery of our Faith. All other feasts have some kind of earthly expression, *e.g.* Incarnation —a Human side. Atonement—Redemption. But here earth left behind, and we dare, after Ascension, 'to dwell in our mind in heavenly places'[1] to look on God. Let us on these four Sunday mornings[2] consider our Faith—four points of it—from Epistle for day. To-day, its fundamental character.

I. A Revelation.

Two ways of getting a Religion.

(1) *Thinking it out.*—Perfectly reasonable way. Our reason can tell us much: A God . . . Personal. Our moral sense that He is a Rewarder. *Old heathen*

[1] Eph. ii. 6.

[2] Mgr. Benson arranged at first for a course of four sermons only.

religions examples : much that was noble : brilliant guesses, too : *Plato* . . . ' perfect man ' . . . Virgil —' Virgo paritura ' . . .[1]

Modern religions same . . . all directions : with growth of knowledge . . . psychology : can make a very fair religion . . .

One fatal flaw . . . You cannot get unanimity —even in morals. Men's judgment honestly varies : *e.g.* Marriage-bond : still less in faith. Climate and landscapes . . . an Esquimau completely different from Persian. No hope of Unity of Race.

(2) *Receiving a Revelation* : and in this case however slow progress, still have hope of Unity . . . credentials, etc., . . . ' *Teach* all nations '[2] (Gospel).

II. Catholic Religion.

Now this is very foundation of Catholic Religion. Not a thought-out scheme. Certainly development—gradual working out ; but of a deposit.

Mystery.—There follows mystery. Natural Religion contains things perceived : strictly no mysteries *in* the religion, only outside. But Revelation contains them : declares, but does not elucidate them.

Conclusion.—Mystery then, not an argument against, but for. . . . Once get clearly the difference between two ways, and you will see that mysteries are inevitable ; and actually credentials.

[1] He alludes to Vergil's fourth or ' Messianic ' eclogue : ' Iam redit et uirgo, redeunt Saturnia regna.' But he also has in his mind the inscription said to have been carved upon a ' Druidical ' statue venerated at Chartres—*Virgini parituraе.*

[2] Matt. xxviii. 19.

II. LOVE

1 John iii. 18: My little children, let us not love in word nor in tongue, but in deed and in truth.

Recapitulation.—Considered . . . mystery of faith. But submission of intellect not whole of Religion. Consider to-day that second part, test of reality of first.

I. Apostle of Love.

Old story, 'Little children love one another' . . . Epistles full. And it is real love that bursts into flame. 'If any man say he loves God and hateth his brother, he is a liar.'[1] And this love is his supreme test. The theologian who wrote i. 1-15 . . . writes equally intensely of love.

(Ought to be so: deeper the Knowledge of God, deeper love for man.)

II. Forgetfulness of this.

Now real danger for Catholics to forget—largely because of modern exaggeration. We revolt, and so rightly, against modern sentimentality—weak-kneed, senseless nonsense about 'if a man loves his neighbour . . .' 'dogmas.' For we know how little it is worth: Love lives on dogma: bound to die without it. Impetus may carry one generation, and then, 'Why should I love my neighbour?'

III. In Deed and in Truth.

Now of course we allow this, theoretically.

[1] 1 John iv. 20.

'Must be in charity,'—not actively revengeful. But merely to be in passive charity is not proof of a very ardent religion. To say, as poor Protestants do on death-beds: 'I have done no harm' . . . even if you can add, 'and have kept the faith,' is not to rise to St. John's measure . . . '*In deed and in truth*,' *i.e.* in two of three, thought, word, and deed.

Conclusion.—May I propose a simple test? a *money* test—as however much men may call it 'dross,' they care considerably. . . . St. James. 'Be warmed and clothed . . .'

No doubt you 'pay your way' . . . church you attend not actually out of pocket. But can you point (to take test of giving to poor in these Epistles) to poor persons or charities that will suffer perceptibly when you die?

III. SUFFERING

1 Peter v. 10: When you have suffered a little.

Recapitulation.—Last time of that active love, test of real religion; to-day, a passive sign—Suffering.

I. Suffering a Sign.

Now most extraordinary that Christians should be puzzled by it. . . . I mean the suffering of good people. If I was going to be puzzled I should by suffering of bad.[1] Continually see bad apparently made worse. If we could but overcome that re-

[1] This theme was exquisitely treated by Mrs. Meynell in a poem which appeared in the *Fortnightly Review* for March 1916.

bellious man, peevish woman, with tenderness . . . seems all would be right. But good! Why, it 's been in the Divine bargain from beginning. ' If any man . . . take up his cross.' [1]

(1) *Suffering for religion.* I do not see how a Catholic can live in modern society without it. . . . *Bound* to protest, or commit a gaucherie, or renounce an intimacy, sometimes!

(2) *Pain from growth.* Or, again, more effort to progress. Keeping rule of devotion . . . still more mysterious processes by which God purges. Here then St. Peter *assumes* it. ' Of course you suffer. . . . Power of evil here . . .'

II. False Suffering.

But make sure it 's the right kind. Nothing more heart-breaking than to see a poor soul suffering pangs, and assuming a martyr's pose, when no right at all.

(1) It is not Christian suffering when your own peevishness and selfishness alienates your friends. This not ' for the kingdom of heaven's sake.'

(2) It is not Christian suffering when our mad pride is humiliated and we resent it.

Conclusion.—Oh! get out of that stage of pain, it 's entirely unnecessary; takes the heart out of you.

For this *is* intolerable; not like the clean fire of purgatory—rather, gnawing embers of hell.

Rise into air of pure pain, and you will find no problem at all.

[1] Matt. xvi. 24.

IV. LIBERATION

ROMANS viii. 21: The creature itself also shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

Recapitulation.—Considered three points in Religion. Foundation in Mystery; its spirit is Love; result is Pain.

Consider to-day its end and result.

I. SERVITUDE AND LIBERTY.

Text sums up two states by these two words.

1. (1) *Servitude.*—These three points all=servitude. That is life—always dragging of chains. O Love! could thou . . . heart's desire.[1]

Intellect *does* submit. Acknowledges Revelation as master. Come times when chains irk. Passion of grief over unbaptized child. Cannot trust God to be more merciful than she. A man married to heartless, faithless woman, irked by: 'They shall be one flesh.'[2]

(2) *Love*—well, it=servitude. By love you have actually to prefer another to yourself.

(3) *Pain.*—Why can I not fling off this body or mind. . . . Why must I serve the Crucifix?

[1] From Omar Khayyam:

> Ah, Love! could you and I with Him conspire
> To grasp this sorry scheme of things entire,
> Would we not shatter it to bits—and then
> Remould it closer to the Heart's Desire?
>
> Quatrain xcix.

[2] Matt. xix. 6.

This universal experience of 'the Creature' . . . not of ourselves, but all world . . . 'travails and groans in pain.'[1] Catholicism faces these facts and uses them: Free-thought is dream of visionary.

2. *Liberty.*—Hence then is liberty.

(1) Freed from anguish of *Faith*: no longer any difficulty. Intellect needs no curb; since no dangers.

(2) *Love* a pure joy. For no longer have we to love the unworthy!—desperate fight to penetrate to the good: but no longer than self-love which makes it difficult.

(3) *Pain*—well, there is none. Our very scars are covered with glory, 'wipe away all tears.'[2] It is Liberty indeed.

II. All Creation.

And in some sense it all shares: we do not know in what sense. The fidelity of animals; the patient beauty of trees; the glory of sea and sky and earth . . . all this in some sense released from that strain that is inseparable from earth as we know it—with that peace and freedom that is the 'revelation of the children of God'—in a new heaven and a new earth.

V. THE INNER CHRIST

1 Peter iii. 15: Sanctify the Lord Christ in your hearts.

We have considered three characteristics of our religion, and the crown of all in heaven. Now once

[1] Rom. viii. 22. [2] Apoc. vii. 17.

more the Epistle gives a general review of a Christian's behaviour on earth . . . virtues and graces expected ; and at end gives key to the all—TEXT.

I. INNER LIFE.

Characteristic of Christ's teaching that Religion has a double nature—not merely external *or* internal ; but both . . . inner life is the point. 'Out of the heart proceeds' [1] . . . everything. It is the intention with which we do things that make an indifferent action good or bad. To go for a walk is indifferent. If you go in order to give alms it is good ; in order to malign or cheat your neighbour, bad. 'Character.'

Of course there is exterior too. Church is external ; Sacraments . . . but the benefit we get depends enormously upon interior attitude. The two go together—Mary Queen of Scots : 'How can I, sir, bear Him in my hands if I bear Him not also in my heart.' [2]

II. HOLY PLACE.

Now this Being of ours is a Temple. Body, outer court, visible to all. Inner Court, our mind, our feelings. . . . And there is the Most Holy Place of all where the Deity is enshrined. This is infinitely mysterious, sometimes even to ourselves . . . tormented by desire to know what is there. Then come

[1] Matt. xv. 18, 19.

[2] An allusion to the reply made by Mary Queen of Scots to the Earl of Kent, who bade her, on the scaffold, lay aside her crucifix.

moments when we wonder what *is* there—terror lest life is a sham; lest all we do is nullified by ideal that sits there.[1]

III. CHRIST.

Now secret is to have Christ there. . . . TEXT—sounds a platitude.

To be sure that it is He—not any created thing; not a wife or child or friend; not a passion. Incense goes up to self. . . . Cannot love men, unless—'I could not love thee, dear, so much.'[2] Yet, have Christ there and all is well—we may make mistakes . . . we may forget who sits there, and sin. . . .

Yet if He is really there, we cannot wander far: soon return. This secret of holy lives that astonish us. . . .

Conclusion.—Now and then, therefore, make certain. . . . Do not merely be content with performing exterior duties. These duties must be performed. Christ is certainly not there, if not . . . But in a yearly Retreat, *e.g.* in regular Confession, retire inwards, not outwards, and see if He is indeed enthroned, if doors of the Sanctuary open easily . . . if Christ indeed be sanctified there: if there is as supreme Court the quietly Brooding Adorable Will of God, without which our Religion is but vanity. Is self your Christ? or is Christ your self?

[1] Cf. the remarkable novel, *In a Desert Land*, by Valentina Hawtrey.

[2] From Richard Lovelace.

FOUR SHORT SERMONS

ON

NATIONAL CHURCH (KIKUYU)

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The following sermons were preached in connection with the 'Kikuyu Controversy,' consequent upon the Open Letter addressed by the Bishop of Zanzibar to the Bishop of St. Albans, dealing with the attitude assumed by the Bishops of Uganda and of Mombasa at the Missionary Conference held at Kikuyu in June 1913.

V. KIKUYU SERMONS

Salford, 1913.

I. PARTIES IN THE ANGLICAN CHURCH

All who are interested in religion. . . .

Recent controversy . . . great interest. Not a member of National Church but has felt keen interest.

And to Catholics too. For here is Church which dispossessed us three centuries ago, in throes of conflict. . . . Said to suit Englishmen better! . . . Good men on both sides. Not first time . . . but perhaps none in which issues so clear. Propose on these days to offer a few observations. I shall not, I hope, say a word to wound feelings of any. Genuine sympathy and interest for fellow-Christians.

I. Three Parties in Church of England.

Now it is notorious that, roughly speaking, there are three. . . . Common names are *High*, *Low*, *Broad*. All more or less agreed on general idea of Creed . . . though very startling exceptions (*e.g.* Henson and Resurrection . . . Virgin Birth): and in repudiating Pope. Beyond that widest exceptions and differences.

(1) *High Church*—roughly Catholic: ministry ordained by it; Christian Sacraments [believed to be] real means of grace.

(2) *Low Church*—roughly anti-Catholic; do not believe ministry by *Christ*. . . . Accept ministrations of non-Anglicans . . . believe Sacraments not real means of grace.

These two clear enough; and these two deliberately included in Church . . . ('Inward part . . .').

So there has come into existence,

(3) *Broad Church* . . . who deliberately say that Church of England permits both; and this most loyal: since what they say is a fact. . . . One clergyman teaches (1), another (2) . . . and both are permitted to teach in Church's name. Read letters in papers, you will see that these three write:

(1) says . . . An organised body of certain kind, therefore cannot communicate with others;

(2) says, Not an organised body of certain kind, therefore why repel others;

(3) says, You may choose . . . and each party must tolerate other.

II. My point to-day is, Can that be the Church of Christ which has not made up her mind?

A single instance—*Confession*. Shall deal with whole subject simply this evening.

(1) says, Absolution necessary to forgiveness;

(2) says, Absolution unnecessary and wrong;

(3) says, Choose; you may: but needn't.

Can any doctrine be more vital ? . . . No escape to say

I believe it is $\left\{\begin{matrix}\text{right}\\\text{wrong}\end{matrix}\right\}$.

Point is, Can a Church claim to be Church of Christ who came to forgive us our sins, if she has not made up her mind as to *how* those sins are to be forgiven ?

II. THEIR ATTITUDE TOWARDS THE EUCHARIST

Yesterday I put before you question I mean to suggest all this week. Three parties in Church of England—Can that be Church of Christ which tolerates them ? Pursue it along another line to-day.

All three parties are agreed that Christ instituted the Rite of Communion . . . that He took Bread . . . that He uttered other words concerning It in John vi. But interpretation is disputed.

(I shall expound Catholic doctrine this evening.)

(1) *High Church* . . . nearly Catholic doctrine : though shrink from 'transubstantiation.' But they believe that Christ meant His words to be taken literally . . . that Bread is changed, therefore they treat consecrated Bread and Wine as Catholics do : practise veneration. A Real Sacrament, therefore vestments : careful about crumbs . . . some reserve. A few have practised Benediction.

(2) *Low Church* entirely opposite. No : 'I am

a Door' . . .[1] Looks like Bread, therefore it is. Certainly Grace received if worthily done; but it is symbol of His Body, memory of old Sacrifice. Therefore no vestments . . . no reservation . . . unnecessary and leads to superstition. Above all, not Benediction.

(3) *Broad Church*—like Church of England herself, denies neither. 'Some see truth one way, some another. . . . Therefore let two live together. If you like vestments, etc. . . . have them; if not, don't. Very liberal and charitable.

Question I would repeat, Can that be Church of Christ which permits both views? For is it possible to conceive a more important thing? That was why Bishop of Zanzibar protested: he has my sympathy. Freedom of thought, all very well—but giving the Body of Christ to those who can't believe! And Mombasa and Uganda have my sympathy too! It is *not* the Body of Christ . . . Symbol. . . . Why not share it? . . .

But what has *not* my sympathy is the Church of England, who has not yet made up her mind, since she authorises both sets of teachers. She has on her holy tables certain elements of bread and wine! Can that be Church of Christ which has not yet decided whether there is Body . . . manger of Bethlehem . . . Blood shed on Cross . . . or bread and wine.

[1] The argument would be, '*I am the Door* is recognisably a metaphor; similarly, *This is My Body* should be regarded as merely metaphorical.'

Either High Church is idolatrous, or Low Church is an infidel! . . .

III. THEIR BELIEF AS TO THE MEANING OF A 'CHURCH'

We have considered the divided Church of England with regard to two Sacraments. . . . To-day an even deeper division—the very meaning of a Church.

I. What Christ might have done.

Now our Lord might have done one of two things, in providing for salvation of world.

(1) *Individualism.*—He might have said: 'I will found no Church. I will just see that a Bible is written; and leave every man to save himself by hearing of Me and believing in Me.

'Of course My disciples will unite, and make rules and appoint officers, like a club. But I will not make any fixed rules about it, except one or two.' He might have; and Protestants think He did. Now that is what Mombasa and Uganda think. Bishops and priests were not actually appointed by Christ. It does not matter very much whether a Church has Bishops or not. Of course Ministers, but not vital.

(2) *Catholicism.*—Now *we* know what Christ did do. He appointed a Church: gave authority to Bishops to make others. They did, in 'Acts' . . . So that there might be a Church, always: that this Church should interpret the Bible: that if a man wishes to

belong to Christ, he must belong to this Church . . . not Wesleyan, etc.; that Church is divinely appointed. Bishop of Zanzibar agrees. (Further, we know that He made St. Peter Head . . . centre of unity, always. Bishop of Zanzibar does not believe that; but he does believe first part.)

II. QUARREL was over that. Mombasa and Uganda say that it does not matter to what Church . . . because only human, and believing as they do, perfectly sensible. 'Why should we be separate?' Only human divisions. And Bishop of Zanzibar perfectly sensible too. 'How can I give up a Divine Rule? . . . say Bishops don't matter, if Christ appointed them?'

But what is terrible is that Church of England has not decided which she holds.[1] It has happened before. About sixty-five years ago. *Prussian scheme . . . Stanley. . . .*[2] She allows her ministers to teach both. How appalling! She claims to be Church of Christ, and she will not say what Church of Christ is! Can't both be right! Ministers of hers, like Dean of Durham, can write and say

[1] This alludes to the foundation, by the English and Prussian Governments, in 1841, of the Anglo-Lutheran Bishopric of St. James at Jerusalem. The Bishop was to be alternately Anglican and Lutheran, and each was to rule over all Anglicans and Lutherans in Syria, Chaldea, Egypt, and Abyssinia. In 1881 this joint Bishopric collapsed.

[2] Arthur Penrhyn Stanley, Dean of Westminster, died 1881. He was a kind of representative of 'Broad Church' views, and emphasised Christian 'character' at the expense of Christian doctrine.

that Episcopacy does not matter. . . . How can she claim to teach in Christ's name, if she will not decide what Christ taught ?

IV. RECAPITULATION

One more point and sum up.

The Bishop of Zanzibar draws attention to this fact—Bishop of St. Albans did not at all strongly condemn a chaplain of his own who was responsible for a book which denied the Resurrection, and said that Christ only understood at His Baptism that He was to be a Prophet. But he condemned fiercely a clergyman who publicly invoked Our Lady. A greater crime against Church of England religion, to ask Mary to pray for us, than to say that Christ never rose.

I. Now sum up.

The Church of England claims to be the Church of Christ in this land. She has our churches and revenues, and says she has right, since she is the old Church of England !

Consider what we have seen !

She who has not yet decided whether Penance is a Sacrament or a blasphemy.

She who has not yet decided whether Christ's Body and Blood are really present or not.

She who has not yet decided whether Bishops were appointed by Christ.

She who considers it worse to invoke Mary than to deny Christ's Resurrection.

I know that many of her children on these points are orthodox; but also that many are not. And she tolerates them both.

Astounding that people do not see it!

II. What are we to do? We have a duty to them all, as to all souls for whom Christ died.

(1) Keep these things before their minds. It has been called 'uncharitable.' Why, it would be uncharitable not to! They are losing hold of Revelation! Point it out.

(2) Pray. Argument is no good without that; only embitters. Pray that the Spirit of Truth who illuminates the Church may illuminate them, too, and lead them back to their true home!

UNCATALOGUED SERMON NOTES

VI. UNCATALOGUED SERMON NOTES

I. QUALITY, NOT QUANTITY

Spoken at the Catholic Congress, Norwich, August 1913.

Introduction.—Apocalypse—'multitude which no man can number.'[1] [Picture.]

I. Congress.

Something of this triumph. [Picture.]
Crowds . . . Cardinal . . . High Mass.
Legitimate—External shows His glory.

II. Quality.

Yet, in last resort, this is point . . . the standard of the unit.

Quantity fails sometimes—Church is indefectible—yes: yet it may diminish—Our Lord's own warnning. 'Shall He find faith?' Yes: He has told us He will—yet how much?

III. Virtues necessary now.

Are Catholics so notoriously better?

(1) *Missionary enterprise.*—But not recklessness.
(2) *Social Conscience.*—Unrest . . . Our business.
(3) *Devotion to Holy See.*—Nations in peril . . .

[1] Apoc. vii. 9.

Conclusion.—' Thoughts more appropriate for Retreat ? ' Yet Congress will have failed unless something of Retreat spirit.

A mere demonstration ? Why ?

II. CHRISTIAN RENEWAL

Revelation xxi. 5: Behold, I make all things new.

We are so surrounded by Christianity that we forget what it would be like. Once I was under Turkish rule a few months: indescribable sensation getting back to clean Christian country.[1] That is our Lord's work: to make old things new—and at any rate to make them new to us.

First Coming.

(1) *Christian Virtues.*—Many practically created by His Coming, *e.g. Charity*—as a regular thing—we take Hospitals for granted. Inconceivable, as we know them, in ancient world. Even infidels support them. Why ? Because the body is a dignified thing. No longer: ' The weakest go to the wall ' —because the weakest are also members of the Body of Christ.

(2) *Sin.*—(*a*) At the most a mistake among heathens: or a crime against the state. If a heathen murdered, some one deprived state of a citizen. Just glimpses among Jews that it was: ' against Thee only have I sinned.'

[1] Cf. *R. H. B.*, i. 126-9.

What happened? Our Lord was born—Child of Bethlehem: and He grew up into the Man of Sorrows. (Finding *a dead body torn, mangled.* 'What horrible thing has done this?') So, our Lord on the Cross shows us what sin really is.

(*b*) (Grace.) How were people to resist? 'Self-respect? but I have lost it.' Against the State? But I love myself more. But now our Lord has given us power of resisting. Baptism, Holy Communion, Confirmation; by which the power of God comes into us. Sin then has been made 'new,' more awful—but possible to resist.

(3) *Suffering and Death.*—Before just something to be gone through—useless—painful. Now we know that it is the result of sin—and helps to turn away sin. Whole difference in our readiness to bear it. *Death* a black gulf—our friends drop off one by one. We one day have to take that awful plunge into the dark. Now we know that it is only a dropping off of the body, and we, our real selves, go through.

Second Coming.

But what a vast difference the second Coming will make in our ideas of things. Importance of things will change.

1. *Character.*—Now we care tremendously what people think of us. Court 'without a stain.' We don't mind doing things: but we *do* mind being found out. What a number of cheerful, genial people, with a rotten character. When our Lord comes again it is the inside that will matter—not

'What were you found out doing?' but 'What did you do?' Our character, real self, will appear, deformed, wounded, corrupt.

2. *Time.*—Time with some of us is something to be 'killed.' How are we to get through it with the least discomfort? What is the least that will do? Then, it will not be, How did you manage to get through it? but, What account have you to give? Eternity will depend.

3. *People.*—How astonished we shall be! Seeing who is on the right hand, and who on the left. Here *three* divisions, Good, bad, indifferent—tolerably respectable. There only two.

(1) *People we have sneered at*, packed out of our way, paid no attention to—they will be exalted some of them. We shall see that that quiet endurance was finer than all our fine talk—that goodness that made us think they were milk and water, was a supernatural grace.

(2) *People we have admired*—grand reckless talk—acquaintance with sin—what very poor creatures! All that brag gone.

Advent is to wake us up. 'It is high time.'[1] See things as they really are. Religion is the most important thing. The kingdom is coming nearer—wake up and forget dreams—for the kingdom of this world shall become the kingdom of our Lord and of His Christ.

[1] Rom. xiii. 11.

III. PALM SUNDAY—GOOD FRIDAY

MARK xv. 39: Indeed this man was the Son of God.

Introduction.—Extraordinary how we miss the point in this world. *With men:* meet a person, label him; and find out a year later that we have misunderstood. *Movements:* a popular stir; see external events, miss significance (France and England[1]). We are like uneducated people at a picture gallery; admire frames, are blind to pictures.

SO TOO WITH OUR LORD ON EARTH. He came to His own . . .[2] Especially typified in last week of His Life.

I. TWO PROCESSIONS.

1. Two great events: one was *Palm Sunday Procession.* Conceive excitement of apostles. At last their Master vindicated; yields to people. Early afternoon start; strange intoxication in air; people come out and look; carried away, join. Rumour runs ahead; for road is full; crowd swells and swells. Cheering begins. Presently on turning a corner, another crowd runs into them, wheels and turns. Children, dogs; grave men crying and laughing—even great ecclesiastics are swept along: glorious sky; city of David. At last a check . . . 'Stop them; it is not decent. Hear what they are saying: Hosanna.' For a moment disciples hesitate. 'I tell you,' rang out the grave exultant voice, 'that if these should hold their peace the

[1] See p. 119. [2] John i. 11.

very stones would cry out.' There is no doubt; He has yielded. Here is the kingdom coming with power. Sceptre and crown—triumph of Jesus at last. 'Thank God, thank God!'

2. *Five days later.*—Another procession: streets thronged; heads thrust out; windows—roofs. Hear them: 'It is the King of the Jews,' they say, sneering. First come children marching and singing; mob; spear-heads of escort. Then, in centre, a piteous spectacle. A Figure staggering along, robed in blood-stained tunic; crowned! bearing a vast sceptre indeed! Before him goes the herald—placard I.N.R.I. Street full of howling and laughter; dogs bark; soldiers again; then mob, four abreast roaring out songs . . . on, on to the Enthronement of the King.

And when last shouts have died, and all is gone, friend of Jesus sinks down sobbing—Failure after all! And all that day there is blank misery. All mock and weep; all but one beneath the Cross; and from him a strange confession. Others on Palm Sunday had called Him Son of David, roused by splendour. Now one gives Him a higher title yet.

Text.

II. Same Mistake To-day.

As we look back now, we know the truth. 'For this cause,' says our Lord, 'came I into the world. I am come to save sinners . . . I have a baptism to be baptized with.'[1] We know that the real

[1] John xviii. 37; Matt. ix. 13; Luke xii. 50.

triumph was Good Friday, not Palm Sunday: not in palms and Hosanna; but spear-heads, scourge, and nails: not in strewing of their garments, but stripping of His own. Not colt but Cross was His Throne. On the colt He reigned over a few hundreds, on the Cross He is King of the World.

Yet we continue to make the same mistake.

Which after all is the glory of the Church? Ah! look close and test it by the Cross.

(1) Splendour of domination in the Middle Ages? Or the catacombs; burning of martyrs; rack; beasts. Both have their place. Our Lord sanctioned outward glory by Palm Sunday; but He did more than sanction suffering.

Not 'If any man will be My disciple, let him follow Me with palms and singing'; but . . . 'Let him take up his cross and come after Me.'

(2) Court of France; when Church was honoured? or now when against overwhelming hatred she is being stripped and scourged . . .

(3) Look at comfortable Catholics in world, well spoken of; and Poor Clare . . . which is the more glorious? Both are permitted.

(4) Tranquil death-bed of a good man, who has neither sinned much nor suffered much? or dying sinner—sinned beyond description, who turns and weeps for mercy?

Look at your own life too. Have you not believed you were succeeding, and that God was with you when all went well? That was your Palm Sunday—perfectly right. People praised you, re-

joiced with you. But the real test comes in sorrow. It was then that the crucified Lord was near to you . . . when darkness was thick: rent four ways at once; become aware that no friend would reach you. Then He was manifest in you. His Hands upon yours; His Kiss on your lips; His Heart beating on your broken heart.

Blessed are they that hunger and mourn: for they shall be filled and comforted.

Conclusion.—To-day we are rejoicing: giving one more gift to God's glory and the honour as well of the saints who won their crowns by suffering; all in memory of a happy event. Things are well with us; your priests happy; you are happy. There is a large congregation. This then is your Palm Sunday—Christianity does not exclude joy: our Lord has sanctioned it. But it is important to remember on days of rejoicing that they are only one half of life. The spiritual man is absorbed neither in joy nor sorrow; neither exalted nor depressed.

The real test of the soundness of our joy is found in our behaviour during sorrow and conflict. We need so much. St. Peter's warning not to be bewildered when conflict comes, as if a 'strange thing' happened to us.[1]

God knows there is enough conflict coming: all over the world that old drama of the Passion is being re-enacted—in S. America, in Spain, in France, and not least in England, evidences of old enmity of world against God which crucified our Lord. Face

[1] 1 Peter iv. 12.

this, then, bravely ; be prepared to suffer. Oh ! brethren ; it is in this that glory shows itself. You have magnificent churches here, evidences of old splendour ; but you produced finer things than that. You have contributed saints to heaven—such as *Richard Langley*,[1] infinitely greater. See that you continue—it is an acceptable gift that you give to-day ; but there are even better—crucified, mortified souls. The deeper the darkness, the clearer is His Cross ; the more ecstatic the harps of Heaven, the more radiant the smile upon the Face of God.

IV. THE BRANCH AND THE VINE

JOHN xv. 4: As the branch cannot bear fruit . . . abide in me.

Lack of perseverance always rises from lack of faith : lack of faith always results in lack of perseverance : Even a sin of passion causing a person to fall from grace is only possible where faith is failing.

I. NECESSITY OF PERSEVERANCE, AND POSSIBILITY OF FAILURE.

☛ Picture of a fallen Christian—Horrible thing he does not know his misery. He has only failed to 'abide.' His sun is set. Gone blind, and he does not know it.

(1) Cynicism.

(2) Barrenness.

[1] Mr. Richard Langley was a Yorkshire gentleman, executed on December 1, 1586, for harbouring priests.

No fruit . . . continual exuberance of leaves and flower—on the stem each year. The hopeless ineffectiveness of a fallen Christian—chilling effect of an asbestos fire: not *genuine*.

II. Dangers and Aids.

(1) Played with grace and temptations—gave up saying Prayers.

(2) Did not pray for Perseverance.

III. It is a Personal Friendship.

Not primarily a belief in facts; but in a Person. The supernatural gift of faith means the power of perceiving and trusting Him. Consciousness of union—and nothing in the world can shake that: no argument: as if one tried to prove that the sun in heaven was an illusion: existence of wife or husband. Irreproachable logic: prove to demonstration that Jesus Christ was only human, and non-existent: not the smallest effect: 'I dare say. I can't answer; but I know . . .'

Two methods of sustaining that: (1) objective: fearless use of sacramental system.

(2) Subjective: mental prayer and effort.

Conclusion.

LOOSE PAPERS

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I add to these Sermon Notes a few which were prepared for Lectures.

VII. LOOSE PAPERS

I. OBJECTIVE VALUE OF CEREMONIAL

Ask pardon while I give short and dull introduction.

Two standpoints: (1) subjective, (2) objective. Carried to extremes: (1)=man's point of view, (2)=God's point of view. Best illustration is the way of viewing the Sacraments.

(1) *Subjective.—Baptism* a form—a symbol of God's love; but not important or real because of absence of faith.

Confirmation. Renewal of vows. *Holy Communion,* faith of recipient creates Presence—attendance useless without Communion, because man does not himself take active part. *Penance* is supposed to be 'unburdening'—or if advanced, receiving counsel. All depends on *man.*

(2) *Objective.*—Catholicism teaches from God's side. Baptism is regeneration. . . . Of course Catholicism adds that man's faith must be there—that there must be no obstacle—but the power of God is independent. (Food—Language—Music.)

I. Worship.

Same two classes in regarding worship. (1) Goes to hear sermons—listen to prayers—sing hymns he likes ; (2) goes to give worship to God.

Ceremonial.—Very clear the two classes. (1) ' It does not appeal to me ' ; (2) ' It does appeal to God.' Thus, to speak plainly, (1) has his eyes fixed on man —what he does, likes, gets ; (2) on what God does, likes, receives.

But a third class comes in ' High Churchman.'— Appears to be between the two—claims to be Catholic. Examine, and he is found to be a Protestant after all. I like ceremonial, and use it for the following reasons. (1) You must do things somehow, therefore do them nicely—in a light attractive way. (2) It teaches—Sequence of colours—High Altar lifts man to heavenly worship—Lights teach that Christ is the light of the world—Incense typifies prayer, to man. Flowers ' beauty and fragrance of holiness.' All quite true—but to stop there ! No greater obstacle to religion. Why ? Because he can be demolished at once by a man. ' Well, I don't like it, therefore I won't come. It distracts and bothers me.'

The point is that Ceremonial is something done to God ; e.g. High Mass—Can sympathise with people who say it distracts. If it is only a ' way of doing things,' it is elaborate and roundabout. But if it is a performance done to God, what a dignity ! No longer a theatrical performance done to man.

Thus, *Procession* is not demonstration. It is directed to the unseen—God—a saint. *Incense* a sacrifice—*lights* consumed in God's honour—flowers bloom for God.

The whole situation in *David and Michal.* 'How glorious the King of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants!' 'It was before the Lord, therefore will I play before the Lord,' answered David. Michal had no child. That religion is barren.

(This objective principle is seen in extreme form in Spanish dance.[1])

II. Material Offerings.

Carry this principle further. (1) High Churchman '*draws the line*' somewhere: significant where. Catholic draws it nowhere—not even at the intrinsically absurd. Candles, flowers at shrine—'That is superstitious—because no one to see them.'

(2) *Catholic sees the point.*—God sees the candle—the saint is aware of it. (Describe poor person—buying—consumes it—because God sees. Interesting to remember old English custom of letting flowers die—shows deep appreciation.)

Superstition.

Of course a danger of superstition—as there is in anything. Danger in using the Bible or certain prayers. Superstitious when we substitute any of these things for the gift of self. Being present at

[1] In Seville Cathedral.

High Mass instead of morality. *Candle* instead of the heart. *Fortune* to hospital. God will not accept except from the converted soul (e.g. *you would not take £5* from a stranger. Your willingness to accept is a proof of friendship). But if you are given to God, then He will accept anything. Man *must* give then—his end in life is to be united with God: acts unite creation with Him—Priest of Nature—Material Creation is good, not evil. It is joined with spiritual nature—let not man put it asunder—Therefore man continually takes representatives—money—candles . . . beauty of movement, sound, colour—thus uniting Creation to God. All this is sanctioned by the supreme Sacrifice that man makes of the Godhead and Humanity of our Lord—all are accepted *in* the Beloved.

Once grasp this, and Divine Worship becomes a different and marvellously real thing—no longer depends on your mood. You come to Holy Sacrifice and identify yourself with it and all its adjuncts—every reverent movement of the Priest, the beauty of the Sanctuary, the music, is yours, and you give it to God—' Lord, I cannot pray—I am tired—cold . . . but take all this—I give it to Thee.' Thus Divine Worship becomes the richest thing in the world and the simplest. The richest, because it contains everything. Every creature of God is symbolically yet really offered—not as substitutes for our hearts, but pledges of our love—the simplest, because it is the simple approach and self-oblation of children to their Father.

II. THE ENGLISH MARTYRS[1]

Spoken at St. Cuthbert's, Ushaw.

Situation. First necessary to understand this.

(1) *Not so defined as now.* Protestantism not a system. Now plain enough. Then it was comparatively doubtful as to what exactly Primacy of Peter involved, *e.g.* in twelfth century Henry II. was on bad terms with Pope . . . but always his son. Seemed at first as if Henry VIII. meant no more. Marriage quarrel. . . . Acts came slowly . . . papal dues were confiscated till at last 'King Supreme Head of Church and clergy of England.' . . . This could be taken in possibly Catholic sense. . . . Warham accepted it. How hard then for average man to know exactly how far he could go. Brilliant arguments against it.

So first group of martyrs came . . . men who saw plainly what was involved. Thomas More, Fisher, and Carthusians (Carthusians the princes of spiritual life). Fall of Religious houses not plain proof.

(2) *Elizabeth's reign.* (*a*) Surely now things were defined! Yes, and No. Yes, to those who were absolutely loyal to Holy See. No, to those who were not. So many arguments for those who wished for peace. 'Impossible that breach should be final! Thirty years, against fifteen centuries. Let us be reasonable . . . stretch a point . . . be a little disloyal.'

[1] Cf. *R. H. B.*, ii. 44.

Then came *Regnans in Excelsis* . . . point absolutely clear.[1]

Devil. . . .

(*b*) *Worldliness.*—'All this will I give thee.' . . . England immensely prosperous. . . . Victories against Spain . . . ending in Armada. . . . Outburst of poetry and art. . . . All that on their side.

(*c*) *Flesh* . . . most terrible of all . . . bodily pain. . . . We talk about rack . . . but how to get it to our imaginations . . . nervously strung (Fr. Whitaker).[2] Appalling thoughts . . . long silent waiting. . . .

Now martyrs were those who beat down these three temptations.

(1) Rejected the smallest doing evil. . . . See clearly what was involved.

(2) Be content to be thought traitors . . . robbed of satisfaction of crown (John Bost).[3]

(3) Bear actual agony . . . and look forward to more. Execution itself almost a relief.

Now these days are gone. . . . But

(1) Remember that under God it was these men who made Faith possible now. I believe that thousands of converts have been helped into the Church

[1] The Bull of Excommunication directed by St. Pius v. against Elizabeth.

[2] The Ven. Thomas Whitaker, priest, was martyred at Lancaster on August 7, 1646. Despite a very sensitive imagination, which continually displayed to him in their most vivid colouring the torments of execution, he steadily refused purchasing his acquittal by apostasy.

[3] John Bost, hanged, drawn, and quartered at Durham, on July 24, 1594, for being a priest. Cf. *R. H. B.*, ii. 323.

by studying them. They find that this protest has been made right through centuries . . . *e.g.* arguments used then are used now . . . battle has all been fought . . . right down through penal times . . . 1780 Benedictine at York ;[1] to Tractarian times . . . then converts found this witness. I myself . . . last steps. (*By What Authority.*) Therefore duty to put forward devotion to the martyrs.

(2) We have same conflict in another form.

(*a*) Easy to be rather lax. When we come into conflict with Anglicans we find same temptation to slur over principles. . . .

(*b*) Reproach that we are un-English. Incredible, but true. There is this shadow of justification . . . that 'neither Jew nor Greek' . . . but absolutely false in sense that we do not love England. . . .

(*c*) *Flesh.*—Practice of our religion openly and constantly. . . . 'I shouldn't like to be a Catholic so early in morning.'

It is here still . . . continually changing its form . . . precisely struggle of to-day. You here, at least, who have given so many martyrs, ought not to forget or fail. The struggle was acute then. Personally I believe it will be acute again . . . working up for catastrophe. Meanwhile in so subtle form no less dangerous. Follow the martyrs on same road though weather has changed.

May our souls be with theirs !

[1] He clearly alludes to Dom Anselm Botton, O.S.B., tried for his life on a charge of High Treason at York in 1786, for converting a servant girl. See Lord Halifax, *Leo XIII. and Anglican Orders*, p. 418.

III. SOME MODERN DANGERS TO RELIGION[1]

It is a great relief for one who must often be controversial sometimes to refrain. . . . Much in common after all: while bound to maintain own faith, yet rejoice in common grounds. And high time. For tremendous forces are gathering.

Now, among those, I do not consciously reckon *physical science* in itself. Tremendous reaction fifty years ago. Now, no conflict. (Omnibus and appointment.[2])

Nor *comparative religion*. Even ten years ago, danger. Frazer's *Golden Bough*. Answer. What would you expect?—For myself, I hold that far more subtle dangers threaten. Not that religion will be disproved. Christian Religion rests on miracle, and miracle is outside natural law. But rather, religion gently ousted by false impressions as to persons involved. Religion=bond between God and man. Once wrong about God or man, conception changed.

I. Man.

Two tremendous truths: (1) *Individual*, (2) *Social*. Now, since every error founded on partial truths, two principal sets of errors. . . .

[1] Cf. *R. H. B.*, ii. 156.

[2] Mgr. Benson loved to repeat the rather languid jest: 'Did you come by appointment?' 'No, I came by omnibus'—as an example of question and answer asked and given on 'different planes.' The *planes* of science and of religion, he argued, do not intersect, and the data of each cannot therefore be in conflict.

(1) *Individualism.*—Now man is an individual; therefore, say some, he is no more. Above all, in religion, they say, he is an individual. Common cry, 'Above creeds and churches.' Now individualism in all else means ruin. The man who cannot sink his individuality becomes outcast; in politics, an *anarchist.*

In religion supremely true. Must end in incoherence. This individual tendency in civic life—(resisters) affecting religion. And I would say, *Vae soli.* If religion is to be preserved, the church *idea* must be preserved. Of course to us Catholics, end is Catholicism. Yet short of that, any union better than none. Keep up churchgoing; when that habit goes, end is in sight.

(2) *Socialism.*—Man is then a social creature, therefore another danger, that man should forget he is an individual. Now, I am not going to discuss Socialism from economic point of view; but effects on religion disastrous.

Why? analyse it; many magnificent points. . . . Ideals: injustices remedied, etc.

But this danger. Man is so intoxicated by Humanity, that he forgets God: seeks to round off the world in itself. 'Let us reform this world on natural basis. . . .' End is ruin. There is no foundation for brotherhood of man except Fatherhood of God. Forget that man is individual with immortal soul, and you will fail to help his mortal body. Forget he is a child of eternity, and not even save him in time. 'Our Father . . . give us this day . . .' *Family*—Civil, spiritual. . . .

II. God.

Now, so far, considered man only; errors that rise. But no less errors rise from false or imperfect ideas of God. There are two great truths about God. Appear a paradox; yet no more than those about man. (1) Transcendent . . . (2) Immanent. . . . Supreme errors founded on two truths about God's Nature.

(1) *Transcendence.*—Now Science fifty years ago seemed to be pushing God farther away. First great blow when it became evident that this earth was not a fixed point . . . stars little jewelled points in blue enamel. Well, men recovered . . . after all, fly is greater than mountain . . . intelligent life higher still. But then another blow in Evolution. . . . At least we thought He had directly created all: for a while men shivered as ages rolled back and seemed to push God away: the subtle suggestion that protoplasm made itself. Well; that danger gone. *Darwinism* . . . once more Design appears. . . . Yet still God seems remote: kind of Deism began: popularised. . . . This, I believe a tremendous danger now. Because [we] cannot grasp [Him] with imagin[ation], therefore God negligible. Men like Haeckel still dare to preach . . . and men come to think of God . . . as so utterly apart at best, as to be unimportant. . . . 'How can He care for a mouse like me?' . . .

(2) *Immanence.*—Very well; so a Reaction. In-

tolerable; therefore fell back on 'Closer than breathing, . . . hands and feet.'[1] Now this is true. We too believe 'in Him we live and move.' Yet this, if you forget Transcendence, no less fatal. . . . It ends in Pantheism. 'Dismiss old idea of Being beyond Heavens. He is not; He is here. In pulsations of heart. . . . How sacred above all things. You yourself are God . . .' and end is, no God to adore; supremely complacent, and uninspiring.

Now how are we to reconcile two tremendous facts of Farness and Nearness? Adoration and intimacy?

Christianity alone satisfies: for it teaches that this Very God is not only Immanent, but *Incarnate* . . . not content with presence in Nature: but He united man to God in unbreakable union. . . .

It is the Person of Jesus Christ . . . in old sense of Historic Christianity . . . not God in phantom humanity: not deified Man, but . . .

But you will not improve on Bible. Here in Scotland you love it[2] . . . so much that you have cast off, as it seems to us, other ways in which God speaks. But we too love it. There you find, not only dogmas of your own; but ours too.

For it is this word of God that holds in marvellous

[1] 'Closer is He than breathing, and nearer than hands and feet.' —Tennyson, *The Higher Pantheism.*

[2] This was added when Mgr. Benson repeated the address in Scotland.

harmony these profound truths both of God and Man.

There true individualism of man. . . . 'What shall it profit . . .' 'Seek Kingdom of God first . . .' Do not seek to cure supernatural evil by merely natural remedies. There, too, social duties . . . 'neighbour as yourself.' . . . Above all, doctrine of God. . . . Holy, Holy, Holy, . . . before Creation; there too the Child of Bethlehem and Man of Sorrows, answer to all our difficulties, and solution of all our doubts.

IV. INDULGENCES

Protestant point of view of indulgences, 'leave to commit sin' or to do something outrageous—*Dracula*.[1]

Very difficult to make clear.

Necessary to begin a long way back. (Take John again.[2])

I. Sin has two results: (1) Guilt, (2) Punishment.

(1) Guilt remitted by Absolution: Guilt nothing at all to do with indulgence.

(2) But punishment remains.

Obviously does; though Protestants seem to think not: *e.g.* Drunkard repents.

[1] The well-known novel by Mr. Bram Stoker. On p. 225 we are told that Prof. Van Halsing has an 'Indulgence' to use a consecrated Host for blocking up crevices in a vampire's tomb.

[2] The protagonist in *The Religion of the Plain Man*.

Some are punished in this life—some in future: *e.g.* Drunkard . . . Prosperous banker . . . Hence Purgatory.

But if we like we may forestall that punishment —all sorts of ways.

Fasting . . . Man lived blackguard life . . . repents. But I cannot forgive myself. Sometimes bound to—Restitution. . . . Sometimes not *bound* to, but wants to, *e.g.* John has neglected prayer. In future he says: 'I will say Penitential Psalms once a week.' This is a trouble—He inflicts this, keeps it up.

Plainly, then, he has not so much Purgatory in next life. He has paid off debt due—or part. That is a kind of Indulgence he gets from God.

II. Church.—Now in early ages Church used to inflict severe penances—ten years, etc. Does not now—all kinds of reasons (partly very difficult to enforce). In those ages, sometimes martyrs would ask for remission; as much as to say: 'Here am I, suffering—I ask you to let this man off *for my sake*,'—and the Bishop would do it. A martyr to speak for him.

Now penances don't exist, therefore more in purgatory. Is there any way of getting off these? Can Church definitely remit? No. No jurisdiction there.

But we can pray, officially . . . solemnly represent to God that this or that sinner is very sorry;

that he is living a good life—that he is very willing to take trouble, pray, etc. . . . and she believes that when she does this her prayers are heard. Very well.

Similarly she says: 'I want to pray for my children in purgatory; to relieve them of their sufferings.'

Printed by T. and A. Constable, Printers to His Majesty
at the Edinburgh University Press, Scotland

CATHOLIC THEOLOGICAL UNION
BX1756.B46 C001 V002
SERMON NOTES NEW YORK

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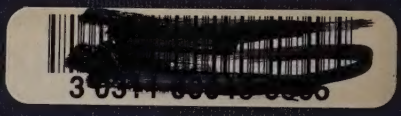
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